

Dr. Muhammad Abdul Hai (Ra)

Uswai Rasool-e Akram ﷺ

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TRANSLITERATION OF ARABIC LETTERS AND PROPER NAMES
Alphabet

Letter of Arabic	Pronunciation Alphabet	Transcription of Sign Used
ا	Alif	a,i,u
ب	Bâ	b
ت	Tâ	t
ث	Sâ	s
ج	Jeem	j
ح	Hâ	h
خ	Khâ	kh
د	Dâl	d
ذ	Zâl	z
ر	Râ	r
ز	Zâ	z
س	Seen	s
ش	Sheen	sh
ص	Sâd	s
ض	Dâd	d
ط	Tâ	t
ظ	Zâ	z
ع	A'in	
غ	Ghain	gh

ف	Fâ	f
ق	Qaf	q
ك	Kâf	k
ل	Lam	l
م	Meem	m
ن	Noon	n
و	Waw	w,v
ه	Ha	h
لا	Lâm-Alif	la
ء	Hamza	(Inverted comma)
ى	Ya	y

VOWELS

Short Vowels

___Fatha: a (as in 'hat')
___Kasra: i (as in 'hit')
___Damma: u (as in 'put')

Long Vowels

For Long Fatha: â (as in 'father')
For Long Kasra: i (as in 'machine')
For Long Damma: û (as in 'rule')
Fatha before ي (*Ya*): al (as in 'aisle')
Fatha before و (*waw*): au (as in 'aura' or 'auburn')
Tanwin: an, in or run, all required

GLOSSARY

Transliteration		*Meaning*
Azân	اذان	Announcement, call to public prayer. One who makes the call is called موذن (*Mu'azzin.* [Prayer]
I'tiqâd	اعتقاد	Belief
Iqâmah	اقامه	Causing to stand. A recitation at the commencement of prayer when followers stand in a row (صف) for saying Salât. [Prayer]
Imân	ايمان	Faith. It means belief of the heart and the confession of the lips to the truth of Islâm.
Imâm	امام	Leader
Iftar	افطار	Breaking the fast immediately after sunset. [Fasting]
Injîl	انجيل	New Testament.
Tahmîd	تحميد	The expression ربنا لك الحمد (Our Lord! Thou art praised). [Prayer]
Tahiyah	تحيه	A recitation while sitting in a specified posture during قعده اولى (*Qa'dah-i-ūla*) and قعده اخيره (*Qa'dah-i-Akhirah*) [Prayer]
Tasbîh	تسبيح	The expression (I extol the holiness of Allah). [Prayer]
Tasmî	تسميع	The expression سمع الله لمن حمده (Allah hears him who praise Him). [Prayer]

Tasmîyah	تسمیه	The expression بسم الله الرحمٰن الرحیم (In the name of Allah, the compassionate, the Merciful). [Prayer]
Tashahhud	تشهد	A declaration of faith recited in prayer after تحیة in the same attitude and raising the first finger of the right hand. [Prayer]
Ta'awwuz	تعوذ	The expression اعوذباللہ من الشیطن الرجیم (I seek refuge from Allah from the accursed Shaitan). [Prayer]
Takbîr	تکبیر	The expression الله اکبر (Allah is Great). [Prayer]
Takbîr-i-Tahrîm	تکبیر تحریمه	The first تکبیر in the prayer said standing. [Prayer]
Taurât	توراة	The books of Moses.
Tayammum	تیمم	Method of dry purification when water is not available and also in certain other conditions. [Prayer]
Pak	پاك	Pure. Unpolluted according to *Shariah.*
Sirât	صراط	A narrowest passage leading to Paradise.
Sana'	ثناء	Praise. A recitation n praise of Allah made after *Takbir-i-Tahrima.* [Prayer]
Jalsah	جلسه	Sitting. A sitting posture between two prostrations. [Prayer]
Janâzah	جنازه	Bier.
Hadas	حدث	A state of unseemliness. [Prayer]
Hadis	حدیث	Tradition.
Harâm	حرام	Prohibited by Shariah.
Haqqu'llah	حق الله	The right of Allah (Hoqûq-ulla) The rights of Allah.

Haqqul Ibad	حق العباد	The right of people حق الناس
Hoququ 'Ibad	حقوق العباد	The rights of people.
Halâl	حلال	Permissible according to *Shariah*.
Khutbah	خطبه	Sermon. An oration in two part delivered before صلاة الجمعة (Friday prayer) and after صلاة العيدين (Prayers on *'Eids*). [Prayer]
Dajjâl	دجال	A religious imposter who, according to traditions would appear just before the Day of Judgement. Also termed as *Anti Christ*.
Darûd	درود	A benediction imploring mercy for the Holy Prophet recited immediately after *Tashahhud*. [Prayer]
Du'a	دعاء	Prayer. Generally used for supplication as distinct from *Salât*.
Du'â-ul Qunût or Qunût-ul-Witr	دعاء القنوت قنوت الوتر	A عابد (Prayer) specifically prescribed for recitation in the third Rak'ah of *Witr* said at night as a part of *'Ishâ* prayer. [Prayer]
Zabah	ذبح	Slaughter. Slaughtering an animal according to *Shariah*.
Rasûl	رسول	Apostle. A Messenger of Allah who has received a book from him.
Rukû'	ركوع	Bowing in the daily prayers i.e. an inclination of the head with the palms of the hands resting upon the knees. [Prayer]
Rak'ah	ركعة	One set قيام (standing) ركوع (bowing) and سجدہ (prostration). [Prayer]
Zakât	زكوة	Alms tax. Payable by Muslims in possession of property to a given extent termed as *Nisâb*.
Zabûr	زبور	Psalms of David

Sajdah	سجدہ	Prostration in such a way that the person's forehead and nose touch the ground. [Prayer]
Sajdatu's-Sahw	سجدۃالسھو	The prostration of forgetfulness. Two prostrations made on account of forgetfulness or inattention in prayer. [Prayer]
Sahri	سَحری	Light food taken after midnight but before real dawn as a prelude to fasting. [Fasting]
Salâm	سلام	Salutation The last item of daily prayers. [Prayer]
Sunnah	سنة	Traditions pl. *Sunan* (Same as *Hadis*)
Shafa'h	شفاعة	Intercession
Sahifah	صحيفة	A small book or pamphlet. A term generally used for scriptures given to certain prophets.
Sifât	صِفات	Attributes.
Salât	صلاة	Prayer on supplication. A term used both for daily prayers and supplication.
Sûr	صور	Trumpet. The trumpet that shall be blown on the day of resurrection.
Tahârah	طهارة	Purification. Actual and religious purification.
Eid-ul-Fitr	عيدالفطر	Festival of the breaking of fast celebrated on completion of the month of *Ramadhân* on the first day of *Shawwal* as a feast of almsgiving followed by congregational prayer.
Eid-ul-Adhâ	عيدالاضحیٰ	Feast of sacrifice. Celebrated on the 10th day of *Zul-Hijjah* as a day prayer and sacrifice.
Fitrah	فطرة	A specific charity prescribed on the occasion of *Eid-ul-Fitr*.

Fard	فرض	Imperative Essential. A term used for those commands and rules of Islâm which have been enjoined in the Holy Quran.
Fard-i-Kifayâh	فرض كفاية	A command which is imperative but it means the requirement if a few Muslims do it. But if none does it all would be responsible.
Qa'dah-i-Ulâ	قعدہ اولیٰ	Sitting in a specified posture on completion of two *Rak'ahs* for recitation of *Tahiyah* and *Tashahhud* in a prayer consisting of four *Rak'ahs*. [Prayer]
Qa'adah' Akhira	قعدہ اخیرہ	Sitting in specified position on close of two *Rak'ahs*/four *Rak'ahs* for recitation of *Tahiya*, *Tashahhud*, *Durûd*, *Du'â* and then *Salâm* marking an end of *Salât*. [Prayer]
Qiyâm	قيام	Standing in Prayer. [Prayer]
Qiyâmah	قيامة	The last day or the day of resurrection. [Prayer]
Qabr	قبر	Grave.
Qiblah	قبلة	The direction in which all Muslims must pray whether in public or private devotions namely, towards the Ka'bah in Makkah. [Prayer]
Qirâ'at	قراءت	Reading from the Holy Qur'ân in prayer or otherwise. [Prayer]
Qur'ân	قرآن	A compilation of the revelations made by Allah to the Holy Prophet Muhammad (saw). The sacred book of Muslims.
Qaumah	قومة	Standing in a specified manner while raising head from *Rukû*. [Prayer]

Kabîrah	كبيرة	Major sin. Pl. *Kaba'er* كبائر
Kufr	كفر	Denying the existence of Allah and His blessings.
Kalima-Tayyibah	كلمة طيبة	The erred of Muslims لا اله الا الله محمد رسول الله
Kalimatus Shahadâh	كلمة الشهادة	The word of testimony i.e. اشهد ان لا اله الا الله واشهد ان محمدا عبده ورسوله
Mustahab	مستحب	Desirable, that which the Holy Prophet and companions sometimes did and sometimes omitted.
Mufasidât	مفسادات	Acts which render *Salât*, *Wuḏû*, *Saum* etc. void.
Muqtadi	مقتدى	Follower. The person who says prayer in the leadership of an Imâm. [Prayer]
Malâ'ikah	ملائكة	Angels.
Mannat	منّت	Vow.
Munfarid	منفرد	A person saying prayer alone. [Prayer]
Munkar and Nakir	منكرونكير	The two angels who visit the dead in the grave and interrogate them as to their belief.
Nabi	نبى	Prophet. A Prophet who receive inspirations from Allah but does not bring a new *Shariah*.
Najâsah	نجاسة	Impurities both actual and religious.
Nisâb	نصاب	The extent of estate/property on the possession of which payment of *Zakât* (Alms Tax) becomes due.
Nafl	نفل	Voluntary act.
Nawâqiḏ	نواقض	Acts which render *Wuḏu/Salât/Saum* etc. void.

Niyâh	نية	Intention.
Wâjib	واجب	Obligatory, secondary to *Farḏ*.
Wahy	وحى	Inspiration from Allah to prophets.
Wuḏu	وضو	Ablution, washing hands, face and feet according to *Shariah* as a prerequisite for saying *Salât*. [Prayer]

خطبہ

سُبۡحَانَكَ اَللّٰهُمَّ وَبِحَمۡدِكَ وَتَبَارَكَ اسۡمُكَ وَتَعَالٰى جَدُّكَ وَلَآ اِلٰهَ غَيۡرُكَ اَشۡهَدُ اَنۡ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحۡدَهٗ لَاشَرِيۡكَ لَهٗ وَاَشۡهَدُ اَنَّ مُحَمَّدًا عَبۡدُهٗ وَرَسُوۡلُهٗ اَرۡسَلَهُ اللّٰهُ تَعَالٰى اِلٰى كَافَّةِ النَّاسِ بِالۡحَقِّ بَشِيۡرًا وَّنَذِيۡرًا وَّ دَاعِيًا اِلَى اللّٰهِ بِاِذۡنِهٖ وَسِرَاجًا مُّنِيۡرًا وَصَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَعَلٰى اٰلِهٖ وَصَحۡبِهٖ وَسَلَّمَ تَسۡلِيۡمًا كَثِيۡرًا كَثِيۡرًا۔

سُبۡحَانَ رَبِّكَ رَبِّ الۡعِزَّةِ عَمَّا يَصِفُوۡنَ۔ وَسَلَامٌ عَلَى الۡمُرۡسَلِيۡنَ۔ وَالۡحَمۡدُ لِلّٰهِ رَبِّ الۡعٰلَمِيۡنَ۔

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيۡتَ عَلٰى اِبۡرَاهِيۡمَ وَعَلٰى اٰلِ اِبۡرَاهِيۡمَ اِنَّكَ حَمِيۡدٌ مَّجِيۡدٌ۔ اَللّٰهُمَّ بَارِكۡ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكۡتَ عَلٰى اِبۡرَاهِيۡمَ وَعَلٰى اٰلِ اِبۡرَاهِيۡمَ اِنَّكَ حَمِيۡدٌ مَّجِيۡدٌ ط

رَبَّنَا تَقَبَّلۡ مِنَّا اِنَّكَ اَنۡتَ السَّمِيۡعُ الۡعَلِيۡمُ ط

INVOCATION

O Allah! We accept Thy sanctity and praise Thee. Thy name is full of favour and exalted is Thy Majesty and there is no one except Thee worthy of worship.

I bear witness that there is no Deity save Allah. He is the only God. He had no partner and I bear witness that, verily, Muhammad is His servant and His Messenger — sent by Allah, the Exalted, unto all mankind with truth, a Bearer of Glad Tidings and a warner and a summoner unto Allah by His command and an illuminating lamp —We beseech, Allah the Exalted to send His blessings on His Prophet, his descendents, his companions and infinite peace to its maximum. Hallowed be Thine Lord, the Lord of Majesty, from that which they ascribe! And Peace be unto the sent ones And all praise to Allah the Lord of the worlds.

O' Allah! Exalt Muhammad and the true followers of Muhammad as Thou didst Exalt Ibrahim and the true followers of Ibrahim; surely Thou art praised, magnified. O' Allah! Bless Muhammad and the true followers of Muhammad as Thou didst bless Ibrahim and the true followers of Ibrahim: Surely Thou art praised, magnified.

Pray we: Our Lord! Accept our supplication, verily Thou art the Hearer, the Knower.

INTRODUCTION

The contemporary world is passing though a period of utmost confusion and unrest. The human values of morality have disappeared. Materialism and Sensualism are rampant. The differences of race, colour and nationality are reigning over the face of the so-called advanced civilisation. The various *'Isms'* of the world have proved to be the bewildering monastery of the present age of distress at all levels of human society. With the advancement of Science and Technology, the morals of humanity are deteriorating day by day in the most degrading manner. What is the solution?

The solution depends upon our basic concept of life in this universe, that is to say, we should first know the real purpose of our existence on this earth and the ways to achieve it successfully. As our existence on this earth is transitory, and there is an eternal life in the Hereafter, real success would mean success in the Hereafter, which depends upon our actions in this world. But, as it is not possible for man with his limited knowledge and understanding, liable to error as he is, to find out for himself, the infallible right course of action ensuring success in this life and in the hereafter, he needs the guidance of his Creator who has created man with a definite purpose. The Holy Quran (addressing man) says:

> "Did you think that we had created you for nothing and that you would not be returned to us."
>
> *[Holy Quran 23—110]*

Almighty Allah, in His infinite mercy, has provided mankind with perfect guidance through His Prophets and the Holy Books revealed to them. Of all the messages of Allah and Holy Quran was the last message and Prophet Muhammad (ﷺ) is most comprehensive, complete and practicable everywhere for all times. So is the life pattern of the Holy Prophet Muhammad (ﷺ) the most perfect and all embracing. He sent Prophet

Muhammad (ﷺ) as the last Prophet and Holy Quran as the last revealed Book and with it He perfected His message.

> "This day I have perfected your religion for you and my favour for you and chosen Islam as your religion."
> *[Holy Quran 5—3]*

The Holy Prophet Muhammad (ﷺ) set a perfect ideal in his life-example by following which, his companions became the torch-bearers of Truth throughout the world not only spreading the divine message of Islam, but also practically forming a distinct society and culture based on Islamic principles of truth and righteousness in every walk of human life. History bears ample testimony to this miraculous revolution towards peace and happiness of humanity for whom the Holy Prophet was sent.

On the other hand, history is replete with the sufferings and destruction of humanity due to man-made laws enforced by selfish and corrupt rulers to safe-guard their vested interests and this sad state of affairs still exists in most countries and threatens the very human survival.

Therefore, the best remedy for the present ills of humanity lies in following the Holy Quran as explained by and practically illustrated in the teaching and life of the Holy Prophet Muhammad (ﷺ) who through his ideal precept and practice showed how the secular and the sacred are blended together into a harmonious, healthy and whole-some personality. This Islamic concept is also quite natural, because life is like an organic whole. Since Islam is a complete code of life, it provides guidance for all aspects of human life, individual as well as collective. It is not simply a collection of rituals but a comprehensive and complete guide for material as well as spiritual sides of man, which are, of course, inter-related. The un-natural dualism of the secular and the sacred is quite foreign to the Islamic concept of human life on this earth. This Islamic concept is spread over throughout the Holy Quran and has been best illustrated in the life of our Prophet (ﷺ).

Let us, therefore, see how the last message of Allah and the life-example of the last Prophet (ﷺ) can save us from the present miserable demoralization and destruction and help us in achieving the real aim of life.

> "And We have not sent thee except as a bearer of glad tidings and a warner for All Mankind."
>
> *[Holy Quran 34—28]*

More than ever before, the greatness and perfection of the Holy Prophet (saw), the greatest benefactor of mankind, is deeply felt and acknowledged even by the non-Muslim world, with a sentiment of admiration and appreciation as a unique personality for the guidance of the present afflicted humanity in all walks of life. Prophet Muhammad (ﷺ) established for ever the supremacy of justice, law and piety of action. He was, indeed, the ideal Prophet — the symbol of modesty, sincerity, truthfulness and true devotion to Allah in seeking his pleasure and thereby setting the highest example of human excellence.

> "Certainly there is for you in the Messenger of Allah an excellent example." *[Holy Quran 33—21]*

Out of numerous opinions of non-Muslim scholars about our Holy Prophet Muhammad (ﷺ). I shall quote here only a few extracts:

Lamartine says:

> "If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern genius, who could dare to compare any great man in modern history with Muhammad. The most famous men created arms, laws and empires only. They founded, if anything at all no more than material powers which often crumbled away before their eyes. This man moved not armies, legislations, empires, people and dynasties but millions of men in one-third of the then inhabited world; and more than that, he moved the altars, the gods, the

religions, the ideas, the beliefs and souls. On the basis of a Book, every letter of which has become law, he created a spiritual nationality which blended together people of every tongue and of every race. He has left for us as the indelible characteristic of this Muslim nationality, the hatred of false gods and the passion for the one and immaterial God."

Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images, the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standard by which human greatness may be measured we may well ask, is there any man greater than he?"

[Historledale Turquie, Paris, Vol. 1, pp. 276-277 by Lamartine]

Maj. A.G. Leonard says:

"A man not only great, but one of the greatest (i.e. truest) man that humanity has ever produced. Great, not simply as a Prophet, but as a patriot and statesman; a material as well as a spiritual builder who constructed a great nation, a great empire, and more even than all these, a still greater faith, true, moreover, because he was true to himself, his people, and above all to his God. Recognizing this, he will thus acknowledge that Islam is a profound and true cult, which strives to uplift its votaries from the depths of human darkness upwards into the higher realm of Light and Truth."

[Major Arthus Glyn Leonard; Islam — Her Moral and Spiritual Value, London 1927, pp. 20—21]

George Bernard Shaw observes:

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to process that assimilating capability to the changing phases of existence which can make itself appeal to every age..."

I have prophesied about the faith of Muhammad that it would be acceptable tomorrow as it is beginning to be acceptable to the Europe of today. Medieval ecclesiastics, either through ignorance or bigotry, painted Muhammadanism in the darkest colours. They were, in fact, trained to hate both the man Muhammad and his religion. To them Muhammad was anti-Christ. I have studied him, the wonderful man, and in my opinion far from being an anti-Christ he must be called the saviour of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving the problems in a way that would bring it the much-needed peace and happiness. Europe is beginning to be enamoured of that creed of Muhammad. In the next century it may go still further in recognizing the utility of hat creed in solving its problems, and it is in this sense that you must understand my prediction."

['A Collection of Writings of Some of the Eminent Scholars' page 77]

Napoleon Bonaparte says:

"I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the principles of the Quran which alone are true and which alone can lead men to happiness."

"Christianity preaches only servitude and dependence. Society of True Christians would not be a society of men."
[Social Contract — Every Man's Library Cole's page 17]

In the subsequent pages of this book, the reader will find the message which was revealed through the Last Prophet Muhammad (ﷺ). Besides being universal and perfect in all respects, it is also preserved in its entirety up to this day. The Prophet's life being the Holy Quran in practice, the minutes details of his personal and social life stand recorded in the most scrupulous manner.

The life of the Holy Prophet Muhammad (saw) is Holy Quran in practice but since the Holy Quran contains only the basic principles of Islam, we, as specified in the Holy Quran, have to find its detailed interpretation and actual implementation through the saying and deeds of the Holy Prophet ﷺ. It is, therefore, imperative for us to study the sayings and the life-example of the Holy Prophet whose greatness is unparalleled in the whole creation and who was mercy for both the worlds.

> "And We have not sent the except as a mercy unto the worlds." *[Holy Quran 21—107]*

This is then the only path to seek the pleasure of Allah and achieve His blessings in this world and in the Hereafter.

Although there are numerous books on the life of the Holy Prophet in many languages ye at present the real urge for religion is not so keen as to exhort people to have recourse to voluminous books. They are so much wrapt up in their worldly affairs that they find little time for the pursuit of Islamic learning without which right action is not possible. So, it was my cherished desire to prepare a compendium of the precepts and practices of the Holy Prophet pertaining to all aspects of life. With this end in view about 2,500 sayings of the Holy Prophet (ﷺ) have been selected and classified under 900 topics which practically cover all the aspects of our life. We can hardly think of any aspect of our practical life, missing in this collection. By following the teachings contained in this book entitled "*Uswai-Rasool-e-Akram (ﷺ)*", we shall fulfil the very purpose of our existence in this world.

In order to ensure the authenticity of the collection presented in this book (originally in Urdu) the selection of *Ahadis* (Traditions) of the Holy Prophet has been made from the most authentic books of Ahads in consultation with the learned scholars of Islam, some of whom took the trouble of going through the whole compilation very minutely, for which I am really grateful to them. Many editions of the book have

appeared and it has been translated and printed in several languages-Arabic, Persian, Sindhi and Gujrati etc.

The translation from Urdu into English was first rendered by a learned scholar Mr. Mohammad Muqtadir and it was revised and finalized by my learned friend Mr. Tanzim Husain. It was further reviewed by other learned scholars. It is hoped that the meanings have been conveyed faithfully, although it cannot be claimed that it is entirely free from short-comings. There is always room for improvement, for which suggestions are welcome.

May Allah shower His choicest blessings on the Holy Prophet Muhammad (ﷺ) his progeny and all his companions and followers. *A'ameen.*

Dr. Mohammad Abdul Hai

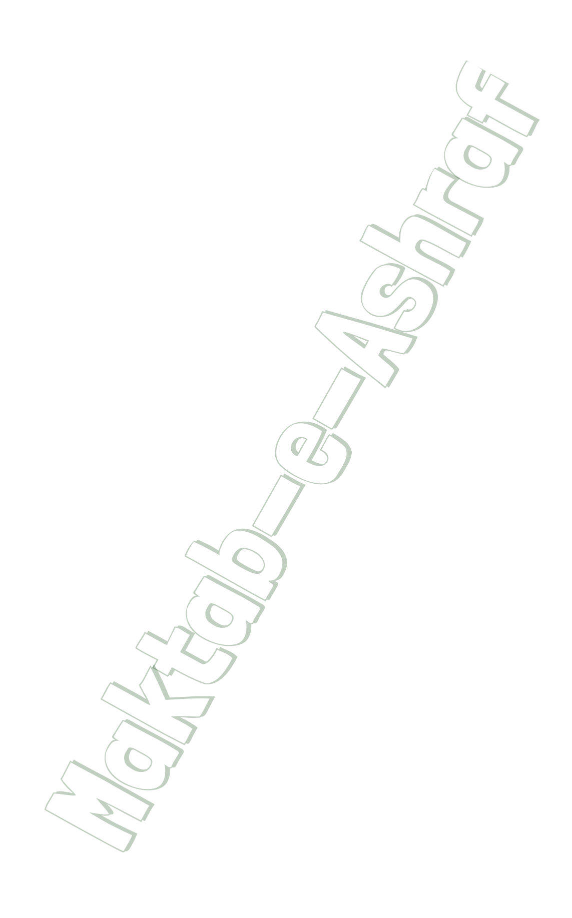
B.A., L.L.B. (Aligarh)

Part-I

Beams of Divine Light

رَوْحٌ وَّرَيْحَانٌ وَّجَنَّةُ نَعِيْمٍ ط

***[For him shall be comfort, and fragrance and a garden of delight]* (56/58)**


Maktab-e-Ashraf

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, Most Gracious, Most Merciful

نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

[We praise HIM and beseech HIM for His Blessings on His noble Apostle]

Divine Light

The pre-eminence of the Rasulullah (ﷺ) and the perfections of his prophethood are borne out by the Holy Quran itself.

'Hymns of Muhammad (ﷺ) are enough and so is Allah's praise for His Prophet.'

Allah bestowed on His (accredited) Prophet Muhammad, a special distinction among all the prophets and apostles. He ordained him to be the chief of the prophets and made his holy person a model for the world. It is for this reason that Allah has Himself undertaken in His book to introduce him and proclaim his excellent merits to mankind as will be observed from the verses of the Holy Quran:-

1.

هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ ۭ وَكَفٰى
بِاللّٰهِ شَهِيْدًا ۝۲۸ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ۭ وَالَّذِيْنَ مَعَهٗٓ اَشِدَّاۗءُ عَلَي الْكُفَّارِ رُحَمَاۗءُ
بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا

He it is Who hath sent His Apostle with the guidance and the true religion that He may make it prevail over all other religions, and Allah sufficeth as a Witness.

Muhammad is the Apostle of Allah. And those who are with him are stern against the infidels and merciful

among themselves: Thou beholdest them bowing down and falling prostrate, seeking grace from Allah and His goodwill. [48:28-29]

2.

لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ اِذْ بَعَثَ فِيْهِمْ رَسُوْلًا مِّنْ اَنْفُسِهِمْ يَتْلُوْا عَلَيْهِمْ
اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ

Assuredly Allah hath conferred a benefit on the believers when He raised up unto them an apostle from amongst themselves, he rehearseth unto them His revelations and purifieth them and teacheth them the Book and Wisdom. [3:164]

3. *Further Elucidation*

اَلَّذِيْنَ يَتَّبِعُوْنَ الرَّسُوْلَ النَّبِيَّ الْاُمِّيَّ الَّذِيْ يَجِدُوْنَهٗ مَكْتُوْبًا عِنْدَهُمْ فِي
التَّوْرٰىةِ وَالْاِنْجِيْلِ يَاْمُرُهُمْ بِالْمَعْرُوْفِ وَيَنْهٰىهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ
الطَّيِّبٰتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبٰٓئِثَ وَيَضَعُ عَنْهُمْ اِصْرَهُمْ وَالْاَغْلٰلَ الَّتِيْ كَانَتْ
عَلَيْهِمْ ؕ فَالَّذِيْنَ اٰمَنُوْا بِهٖ وَعَزَّرُوْهُ وَنَصَرُوْهُ وَاتَّبَعُوا النُّوْرَ الَّذِيْٓ اُنْزِلَ مَعَهٗٓ ۙ
اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿١٥٧﴾

Those who follow the apostle, the unlettered prophet whom they find written down with them in the *Taurât* and the *Injil*; he biddeth them to the seemly and prohibiteth unto them the unseemly, alloweth unto them things clean and forbideth unto them things unclean and relieveth them of their burden and shackles which have been upon them. Those who believe in him and side with him and succour him and follow the light which hath been sent down with him; those they shall fare well. [7:157]

4. *Excellence of Eloquence*

وَمَا يَنْطِقُ عَنِ الْهَوٰى ﴿٣﴾ اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى ﴿٤﴾

And he speaketh not of his own desire.

It is but a revelation revealed. [53:3-4]

5. Merits of Character

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ
بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ ﴿١٢٨﴾

Assuredly there hath come unto you an apostle from amongst yourselves: heavy upon him is that which harasseth you, solicitous for you, and with the believers tender and merciful. [9:128]

6.

اَلنَّبِيُّ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ وَاَزْوَاجُهٗۤ اُمَّهٰتُهُمْ

The Prophet is higher unto the believers than themselves and his wives are their mothers. [33:6]

7. Command to obey the righteous Prophet and guide

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ

Assuredly there hath been for you in the apostle of Allah an excellent pattern. [33:21]

8.

وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۚ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا ۚ

And whatsoever the apostle giveth you, take, and whatsoever he forbiddeth you, refrain from. [59:7]

9.

مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ

Whosoever obeyeth the apostle hath indeed obeyed Allah. [4:80]

10.

وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا ﴿٧١﴾

And whosoever obeyeth Allah and His Apostle, he had indeed achieved a mighty achievement. [33:71]

11. *Good Tidings*

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ
وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ﴿٦٩﴾

And whosoever obeyeth Allah and the apostle, then those shall be with them whom Allah hath blessed — from among the prophets, the saints, the martyrs, and the righteous. Excellent are these as a company! [4:69]

12. *Warning*

وَمَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى وَيَتَّبِعْ غَيْرَ سَبِيْلِ
الْمُؤْمِنِيْنَ نُوَلِّهٖ مَا تَوَلّٰى وَنُصْلِهٖ جَهَنَّمَ ۭ وَسَاۗءَتْ مَصِيْرًا ﴿١١٥﴾

And whosoever opposeth the apostle after the truth hath become manifest unto him, and followeth other way than that of the believers, We shall let him follow that to which he hath turned, and shall roast him in Hell — an evil retreat. [4:115]

13.

وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ وَيَتَعَدَّ حُدُوْدَهٗ يُدْخِلْهُ نَارًا خَالِدًا فِيْهَا ۠ وَلَهٗ
عَذَابٌ مُّهِيْنٌ ﴿١٤﴾

And whosoever disobeyeth Allah and His Apostle, and transgresseth His statues, him He shall cause to enter the Fire, as an abider therein; and unto him shall be a torment ignominous.
[4:14]

14. *Announcement of Prophethood*

قُلْ يَاَيُّهَا النَّاسُ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ جَمِيْعًا الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ لَآ اِلٰهَ اِلَّا هُوَ يُحْيٖ وَيُمِيْتُ

Say thou: O mankind! verily I am the Apostle of Allah unto you all — of Him whose is the dominion of the heavens and the earth. No god is there but He; He giveth life and causeth to die. [7:158]

15.

قُلْ هٰذِهٖ سَبِيْلِيْٓ اَدْعُوْٓا اِلَى اللّٰهِ عَلٰى بَصِيْرَةٍ اَنَا وَمَنِ اتَّبَعَنِيْ

Say thou : This is my way : I call unto Allah resting upon an insight — I, and whosoever followeth me.

[12:108]

16.

قُلْ اِنَّنِيْ هَدٰىنِيْ رَبِّيْٓ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ

Say thou as for me, my Lord hath guided me unto a straight path. [6:161]

17.

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝٣١

Say thou: if ye are wont to love Allah, then follow me, and Allah shall love you and forgive you your sins; And Allah is Forgiving and Merciful. [3:31]

18. *Address to His Beloved Prophet*

يٰسٓ ۝١ وَالْقُرْاٰنِ الْحَكِيْمِ ۝٢ اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ۝٣ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝٤

Ya-seen, By the Quran full of wisdom, Verily thou art of the sent ones, Upon the straight path. [36:1-4]

19.

يٰٓاَيُّهَا النَّبِيُّ اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا ۝٤٥ وَّدَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ

وَسِرَاجًا مُّنِيرًا ۝

O Prophet! Verily We have sent thee a witness and a bearer of glad tidings and a warner. And a summoner unto Allah by his command and an illumining lamp.

[33:45-46]

20.

وَمَآ أَرْسَلْنٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَّنَذِيرًا

And We have not sent thee save as a bearer of glad tidings and a warner unto all mankind; [34:28]

21.

وَمَآ أَرْسَلْنٰكَ إِلَّا رَحْمَةً لِّلْعٰلَمِينَ ۝

And We have not sent thee except as a mercy unto the worlds. [21:107]

22.

إِنَّكَ لَعَلٰى خُلُقٍ عَظِيمٍ ۝

Verily thou art of a high and noble disposition. [68:4]

23.

وَرَفَعْنَا لَكَ ذِكْرَكَ ۝

And we have upraised for thee thy renown. [94:4]

24.

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضٰى ۝

And presently thy Lord shall give unto thee so that thou shall be well-pleased. [93:5]

25.

وَلَقَدْ اٰتَيْنٰكَ سَبْعًا مِّنَ الْمَثَانِيْ وَالْقُرْاٰنَ الْعَظِيْمَ ۝

And assuredly We have vouchsafed unto thee seven of the repetitions and the mighty Quran. [15:87]

26.

وَاَنْزَلَ اللّٰهُ عَلَيْكَ الْكِتٰبَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ۚ وَكَانَ فَضْلُ
اللّٰهِ عَلَيْكَ عَظِيْمًا ﴿١١٣﴾

And Allah hath sent down unto thee the Book and wisdom, and hath taught thee that which thou knowest not; and the grace of Allah on thee is ever mighty.

[4:113]

27.

In the face of constant opposition, harassment and hostility from the numerous enemies of Islam, the Noble Prophet (ﷺ) was able to achieve, in a brief span of time, unparalleled and lasting success in his prophetic mission. Consequently, Allah the Most High favoured His beloved and last of all the prophets with the following testimony of his pleasure.

اِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ﴿١﴾ وَرَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللّٰهِ اَفْوَاجًا ﴿٢﴾
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ اِنَّهٗ كَانَ تَوَّابًا ﴿٣﴾

1. When there cometh the succour of Allah and the victory,
2. And the beholdest mankind entering the religion of Allah in Crowds,
3. Then hallow the praise of thy Lord, and ask forgiveness of Him. Verily He is ever Relenting. [110]

28. ***Divine Favours to Mankind***

The proclamation of Divine favours to the humanity was made through the good offices of the last of the Prophets (ﷺ) in the following verse:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ
الْاِسْلَامَ دِيْنًا

Today I have perfected for you your religion, and have completed My favour upon you, and am well pleased with Islam as your religion. [5:3]

29. *Highest Gesture of Love*

Lastly, as a gesture of special love for this greatest benefactor of mankind (ﷺ) the following verse was revealed:

إِنَّ اللّٰهَ وَمَلٰٓئِكَتَهُ يُصَلُّوْنَ عَلَى النَّبِيِّ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا
تَسْلِيْمًا ﴿٥٦﴾

> Verily Allah and His angels send their benedictions upon the Prophets. O ye who believe! Send your benedictions upon him and salute him with a goodly salutation. [33:56]

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰٓى اِبْرَاهِيْمَ
وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

O Allah! Send your blessings on Muhammad, and his posterity, just as you sent your blessings on Ibrahim and on his posterity. Undoubtedly you are praiseworthy and exalted.

O Allah! glorify Muhammad and his descendent, just as you glorified Ibrahim and his descendants. Undoubtedly, you are praiseworthy and exalted.

Welfare in the Two Worlds

Prayer for peace in this World and the Next

It is reported that Hazrat Abu Bakr Siddiq (رضي الله عنه) said:

> I heard the Holy Prophet (ﷺ) say, "Pray for faith and peace, for next to faith there is nothing better with which one has been favoured than peace".

In this tradition the Holy Prophet has classed peace in this world together with peace in the next. It is a fact that a man's affairs in the two worlds cannot be set right without faith and

peace, since faith helps in averting punishment in the Hereafter, and peace liberates the mind and body from disease.

In view of the importance accorded to peace, we shall describe the noble Sunnah on the subject. Anyone who goes through it, will find that the Holy Prophet's Sunnah is invariably the most perfect way of living, assuring the well being and comfort of both the body and soul in this world and the next.

[Zâd-ul-Ma'âd]

Tradition: Transmit from me even if it be a single verse.

Reward for Preaching of Faith

The Holy Prophet (ﷺ) said :

> "May Allah, the Most High, keep him happy and prosperous who hears my words, commits them to memory and transmits them to others, for there are many who have knowledge of *Fiqh* (Islamic law) but are not themselves *Faqih* (well versed in Islamic law) and there are those who possess religious knowledge and are able to transmit it to others who have better understanding of religion than they have."
>
> *[Tirmizi[1], Abu Dawud[2], Ma'ârif-ul Hadîs[3]]*

Forty Traditions Representing the Luminous Religion

Salman (رضي الله عنه) has related :

"I asked the Apostle of Allah which are the forty traditions about which you have said, "Whoever memorised them shall enter Paradise." He replied: 'They are:

[1] A collection of traditions by Imam Abu 'Isa Muhammad Jami'ut Tirmizi.
[2] A collection of tradition by Sulaiman Ibn . Al-Ash'as Sunnan Abi Dawud.
[3] A commentary of tradition by Maulana Manzoor Ahmed Nomani.

Beliefs

That you believe

1) in Allah;

2) in the Last Day;

3) in the Angels;

4) in the Books;

5) in the Prophets;

6) in being raised after death;

7) in the absolute decree and predestinations of good and evil by Allah;

and that you

8) bear witness that there is no deity but Allah, and that Muhammad is His Apostle.

9) Ascribe no partners to Allah in any matter;

10) establish the prayers at the prescribed time with perfect ablution in the performance of which all formalities including *Mustahabbat* (desirable actions) are observed. It is desirable to make ablution afresh for each prayer. By establishing prayer is meant that all the prescribed formalities are duly observed.

11) pay the poor due.

12) fast in (the month of) *Ramadhân.*

13) perform the Hajj, if you have the means;

14) Offer twelve Rak'ahs (Sunnat-e-Mu'akkadah) during the day and

night (i.e. two rak'ahs before the Fajr (morning) prayers four rak'ahs before and two after Zuhr (midday) prayer, two after Maghrib (evening) prayer and two after the 'Isha (night) prayer.

15) never omit the Witr prayer after *Ishâ* prayer;

and that you

16) do not disobey your parents;

17) do not eat up the property of any orphan;

18) do not drink;

19) do not commit adultery or fornication;

20) do not falsely swear by Allah;

21) do not give false testimony'

22) do not pursue sensual desire;

23 do not backbite your Muslim brother;

24) do not slander any chaste man or woman;

25) do not harbour grudge against your Muslim brother;

26) do not be occupied in vain pursuits;

27) do not keep company of amusement seekers;

28) do not nickname a short person a dwarf;

29) do not ridicule anyone;

30) do not be a carrier of tales among Muslims;

31) do not severe relations with your kindred on the contrary treat them

well;

32) do not curse any creature of Allah;

33) do not absent yourself from Fridayand *Eid* prayers;

34) do not forget to recite the Book of Allah; and that you

35) thank Allah (magnified be His glory) for His bounties;

36) bear calamities and privations with pleasure;

37) recite *Subhanallah* (Blessed is Allah), *'La Ilaha Illallah* (There is no deity but Allah) and *Allahu Akbar* (Allah is Great) often;

38) do not fearless of Allah's chastisements; and

39) believe firmly that any mishap that befall on you was predestined and could not be averted, and that whatever you did not get was not destined to reach you."

Salman (رضي الله عنه) then asked the Prophet: "What will be the reward of one who memories them?" The Prophet replied, "Allah will raise him in the company of Prophet (ﷺ) and men of learning."

[Kanzul A'mal]



Part-II

The Noble Traits of Character of the Holy Prophet (ﷺ)

وَاَحۡسَنُ مِنۡكَ لَمۡ تَرَ قَطُّ عَیۡنِیۡ   وَاَجۡمَلُ مِنۡكَ لَمۡ تَلِدِ النِّسَاءُ

خُلِقۡتَ مُبَرَّءًا مِنۡ كُلِّ عَیۡبٍ   كَاَنَّكَ قَدۡ خُلِقۡتَ كَمَا تَشَاءُ

Translation:

My eyes have never seen anyone;
more handsome than you;
No woman has ever given birth
to one more beauteous than you.
You have been created free from
all blemishes.
As if, you have been created
in consonance with your own wishes.

(Hassan bin Sabit ﷺ)

Divine Qualities (The Lord's Preface)

Hadis-e-Qudsi

In Sahih Bukhari, there is a tradition related on the authority of 'Ata' (رحمه الله) which comprehends the majority of the noble traits of Character of the Holy Prophet (ﷺ). Some of these find a mention in the Holy Quran also. The Hadis Qudsi is as following:

1. يٰاَيُّهَا النَّبِيُّ اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا وَحِرْزًا الْاُمِّيِّيْنَ

O' Prophet! We have surely sent you a witness, a bringer of good ridings (for the obedient), a warner (for those who are astray) and a protector for the *Ummis*.

2. اَنْتَ عَبْدِيْ وَرَسُوْلِيْ

You are my chosen servant and Apostle.

3. سَمَّيْتُكَ الْمُتَوَكِّلَ

I have named you the 'Trusting', since you trust me in every matter.

4. لَيْسَ بِفَظٍّ وَّلَا غَلِيْظٍ

You are neither rough mannered, nor hard hearted.

5. وَلَا سَخَّابٍ فِي الْاَسْوَاقِ

Nor do you uproar in the market place.

6. وَلَا يَدْفَعُ السَّيِّئَةَ بِالسَّيِّئَةِ

You never require evil for evil.

7. وَلٰكِنْ يَّعْفُوْ وَيَغْفِرُ

But forgive and overlook (Meaning thereby that you put into practice the Quranic commandment: Requite evil with good)

8. وَلَا يَقْبِضُهُ اللّٰهُ حَتّٰى يُقِيْمَ بِهِ الْمِلَّةَ الْعَوْجَاءَ

Allah will not give you death till He has brought your stray nation on the right path through you (i.e. until they become true Muslims by reciting the Kalimah: There is no deity but Allah and Muhammad is His Apostle).

9. وَيَفْتَحُ بِهٖ اَعْيُنًا عُمْيًا وَّاٰذَانًا صُمًّا وَّقُلُوْبًا غُلْفًا

and has given light to the blind eyes of the unbelievers; and has opened their deaf ears and closed hearts.

In some traditions following additional merits have been mentioned.

10. اُسَدِّدُهٗ بِكُلِّ جَمِيْلٍ

I will refine you with all that is noble;

11. وَاَهَبُ لَهٗ كُلَّ خُلُقٍ كَرِيْمٍ

and endow you with every noble habit;

12. وَاَجْعَلُ السَّكِيْنَةَ لِبَاسَهٗ وَشِعَارَهٗ

and will make tranquility your attire and trait (like inner warning clinging to the body).

13. وَالتَّقْوٰى ضَمِيْرَهٗ

and piety your conscience;

14. وَالْحِكْمَةَ مَعْقُوْلَهٗ

and wisdom the substance of your thought and knowledge;

15. وَالصِّدْقَ وَالْوَفَاءَ طَبِيْعَتَهٗ

and truthfulness and sincerity your nature;

16. وَالْعَفْوَ وَالْمَعْرُوْفَ خُلُقَهٗ

and forgiveness and good works your custom;

17. وَالْعَدْلَ سِيْرَتَهٗ وَالْحَقَّ شَرِيْعَتَهٗ وَالْهُدٰى إِمَامَهٗ وَالْإِسْلَامَ مِلَّتَهٗ

and justice your practice, truth your rule, righteousness your guide and forge the followers of Islam into a *'millat'* (community).

18. أَحْمَدُ اِسْمُهٗ

your name is Ahmad.

19. أَهْدِيْ بِهٖ بَعْدَ الضَّلَالَةِ

Through you I will show the people right path after deviation from it;

20. وَأُعَلِّمُ بِهٖ بَعْدَ الْجَهَالَةِ

and bestow knowledge and wisdom upon them after their complete ignorance;

21. وَارْفَعُ بِهِ الْخُمَالَةَ

through you I will raise my creatures from the abysmal to the zenith of perfection;

22. وَأُسْمِيْ بِهٖ بَعْدَ النَّكِرَةِ

through you I will bestow loftiness on my creatures after they have been ignorant and unconscious of the truth;

23. وَأُكَثِّرُ بِهٖ بَعْدَ الْقِلَّةِ

through you as their guide, I will enlarge the number of your followers which is now small;

24. وَأُغْنِيْ بِهٖ بَعْدَ الْعَيْلَةِ

through you I will change their poverty and destitution into

25. وَأُؤَلِّفُ بَيْنَ قُلُوْبٍ مُّخْتَلِفَةٍ وَّأَهْوَاءٍ مُّشَتَّتَةٍ وَّأُمَمٍ مُّتَفَرِّقَةٍ

through you I will create accord and harmony between antagonists, confused minds and disunited nations; and

26 وَأَجْعَلُ أُمَّتَهٗ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

will make your *'Ummah'* the best *Ummah* for the guidance of mankind.

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ أَجْمَعِيْنَ ط

May Allah bless him and his family and Companions all.

[Madârij-un-Nubuwwah]

The Perfect Human Nature

The noble person of the Holy Prophet (ﷺ) stands pre-eminent, dignified and mighty in all qualities, habits and manners. To comprehend and to describe all these noble qualities and merits, is beyond human capacity, since all those excellencies which can be imagined as attainable are possessed by the Holy Prophet (ﷺ). All the messenger prophets are only reflections of his light. So praise be to Allah,

فَلِلّٰهِ الْحَمْدُ رَبِّ الْعٰلَمِيْنَ

the Cherisher of the worlds (for He is the owner of all goodness.

وَصَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ قَدْرَ حُسْنِهٖ وَجَمَالِهٖ وَكَمَالِهٖ وَبَارِكْ وَسَلِّمْ

May Allah bless him and his family in measure of his beauty, sublimity and perfection, and greet him.)

[Madârij-un-Nubuwwah]

Special Distinction

Imam Nawawi (رضي الله عنه) has written in his *Tahzib* that Allah (Jall-a-*Shanahu*) had assembled all the excellencies and virtues of character and habits in the person of the Holy Prophet (ﷺ). Allah (*Jall-a-Shanahu*) had endowed him with all the knowledge of the ancient and later peoples, even though he was unlettered — being unable to read and write — and had no human teacher; yet he had been endowed with such knowledge as Allah (*Jall-a-Shanahu*) had not bestowed on anyone else. He was offered keys to the mundane treasure but he preferred the Hereafter to the worldly riches (رضي الله عنه).

Hazrat Anas (رضي الله عنه) has related that the Holy Prophet (ﷺ) was the greatest possessor of knowledge and wisdom. He was the most honourable, just, humane and forbearing, virtuous and chaste, beneficent, patient and fortitudious of all men. Peace be

on him (*Wasa'il-ul-Wasû lila-Shamâ'il-ir-Rasûl*). Bukhari and Muslim have related on the authority of Hazrat Anas (رضي الله عنه) that the Holy Prophet (ﷺ) was more handsome, courageous and generous than anyone else because he was the noblest of all men, and he was the most even tempered. Definitely, the acts and deeds of one possessing these merits will be a model of the best deeds, he will be passing the comeliest face and his character will be of the highest standard. The Holy Prophet (ﷺ) was therefore, the agglomeration of all the qualities of bodily and spiritual perfection.

May Allah bless him infinitely.

His Noble Countenance

Hadis: Hazrat Abu Hurairah (رضي الله عنه) has related: 'I have never seen a more handsome person than the Holy Prophet (ﷺ). It seemed as if his face was effulgent like the sun. When he smiled the walls seemed to flash."

[Madârij-un-Nubuwwah), [Kitab-us-Shifâ]

Hind bin Abi Hala has related: 'The countenance of the Holy Prophet (ﷺ) was noble, dignified and majestic; it was lustrous like the moon on the fourteenth (of the lunar month)'.

Hazrat Anas (رضي الله عنه) has related: "I am not aware of any kind of 'Amber' (amtergris) or musk or any other aromatic thing ever so fragrant as the odour of the Holy Prophet (ﷺ). If he shook hands with anyone, the man would feel the sweet odour all the day. If he strokes the head of a child, the child would be distinguished from other children by the pleasant odour (of the Holy Prophet's hands). If the Holy Prophet (ﷺ) passed by any path, anyone going in search of him would know by the scent that he had passed by that path. His noble body possessed this sweet smell even without the use of any perfume. May Allah bless him and greet him with a worthy greeting." *[Nashrut-Tib]*

Sublimity of Character

Allah (*Jall-a-Shanahu*) has praised in the Holy Quran the fullness, strength and grandeur of the noble character and virtues of the Holy Prophet (ﷺ) in the following words:

إِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ط

You are of a very high standard of character. [68:4]

كَانَ فَضْلُ اللهِ عَلَيْكَ عَظِيْمًا ط

And the favour to you of your Lord has been great. The Holy Prophet (ﷺ) has himself said :

بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

I have been sent to bring the morals of men to perfection. Another tradition says:

لِأُكَمِّلَ مَحَاسِنَ الْأَفْعَالِ

I have been sent to complete good deeds.

كَانَ خُلُقُهُ الْقُرْاٰنَ

From the above it is evident that all the virtues and noble qualities had been concentrated in him. It could not be otherwise since Allah (*Jall-a-Shanahu*) who is All-Knowing, was Himself his teacher. When Hazrat 'A'isha (رضی اللہ عنہا) was asked about the noble character of the Holy Prophet (ﷺ) she said, "His character was the Quran". The evident meaning of this is that he possessed all those noble qualities and virtues that have been declared as noble in the glorious Quran.

In his *Kitab-us-Shifâ* Qazi 'Iyad (رحمہ اللہ) mentions further that the Holy Prophet's pleasure was bound with the pleasure of the Quran, and his displeasure with the displeasure of the Quran. The meaning is that he was pleased with obedience to the Divine Command and was offended when it was disobeyed and sins were committed.

In 'Awârif-ul-Ma'arif it has been stated that the meaning of Hazrat 'A'isha (رضی اللہ عنہا) was that the Glorious Quran was itself his

teacher of morals, and that this alone is the meaning and interpretation of the assertion that "His character was the Quran".

It is indeed a fact that no one's comprehension or speculation can ever succeed in fully understanding the lofty position of the Holy Prophet (ﷺ) and the essence of his nature. Only Allah (*Jall-a-Shanahu*) can know it, in just the same way as none but the Holy Prophet (ﷺ) can know Allah (*Jall-a-Shanahu*).

No one is aware of the interpretation of this but Allah (*Jall-a-Shanahu*). *[Madârij-un-Nubuwwah]*

Long Suffering and Forgiveness

The patience, long suffering and forgiveness of the Holy Prophet (ﷺ) are the highest qualities of prophethood. According to a tradition, the Holy Prophet never revenged himself for any personal or financial matter. He did so only from one who declared anything *'halâl* (lawful) that Allah (*Jall-a-Shanahu*) has prescribed as *'harâm'* (unlawful) but even this revenge was only for the sake of Allah Himself. The hardest suffering fell to the lot of the Holy Prophet (ﷺ) in the battle of Uhud, when the unbelievers fought against him and caused him severest grief and affliction, but he not only contended himself to suffer and forgive, but taking pity on them also excused them for their misbelief and ignorance, and said,

اَللّٰهُمَّ اهْدِ قَوْمِيْ فَإِنَّهُمْ لَا يَعْلَمُوْنَ

"O' Allah! show my people the right path, for they know not."

In another tradition, the words:

اَللّٰهُمَّ اغْفِرْ لَهُمْ

"O' Allah! Forgive them" are also included. When the Companions who felt grieved at this, said, "O Apostle of Allah! would that you had cursed them, so that they were annihilated", he replied, "I have not been sent to curse, but to call people to

the truth, and as a mercy for the creation".

[Ash-Shifa, Madârij-un- Nubuwwah]

Fortitude and Perseverance

Hazrat Anas (رضي الله عنه) has related that the Holy Prophet (ﷺ) said, "In the Path of Allah I have been daunted and threatened more than any one else, and also I have been tortured more than anyone else. Once I had to pass thirty days and nights in such dreadful want that Bilal and I had nothing that any living being would eat, except what little Bilal had kept hidden under his arm". *[Ma'ârif-ul-Hadîs, Shamâ'il-e-Tirmizi]*

Tâ'if Incident

The Holy Prophet (ﷺ) accompanied by Hazrat Zaid bin Harisa went to *Tâ'if* to preach oneness of Allah, and invited the people to Islam, whereupon they got enraged and set about maltreating him. The chief's instigated the local urchin to mischief while he was preaching these rowdies pelted him with stones so heavily that he began to bleed profusely, the blood congealing in his shoes and making it difficult for him to take out his feet for making ablution. On one occasion the rogues and vagabonds abused him, clapped hands and jeered at him so much that he was forced to seek shelter in a house. Once while preaching in the same town he received so many injuries that he fainted and fell down. Hazrat Zaid (رضي الله عنه) lifted him on his back; took him outside the habitation and sprinkled water on is face to bring him round.

In spite of the catastrophe and hardships faced in this journey and the sorrow that not a single body embraced Islam, the heart of the Holy Prophet (ﷺ) was full of love and glorification of Allah (*Jall-a-Shanahu*). The prayer he made at this time is as follows:

اَللّٰهُمَّ اَشْكُوْا اِلَيْكَ ضُعْفَ قُوَّتِيْ وَقِلَّةَ حِيْلَتِيْ وَهَوَانِيْ عَلَى النَّاسِ يَا اَرْحَمَ الرَّاحِمِيْنَ ط

اَنْتَ رَبُّ الْمُسْتَضْعَفِيْنَ وَ اَنْتَ رَبِّيْ اِلٰى مَنْ تَكِلُنِيْ اِلٰى بَعِيْدٍ يَتَجَهَّمُنِيْ اَوْ اِلٰى عَدُوٍّ

مَلَّكْتَهُ اَمْرِيْ اِنْ لَّمْ يَكُنْ بِكَ عَلَيَّ غَضَبٌ فَلَا اُبَالِيْ وَلٰكِنْ عَافِيَتُكَ هِيَ اَوْسَعُ لِيْ

أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ الظُّلُمٰتُ وَصَلُحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَالْآخِرَةِ مِنْ
أَنْ يَنْزِلَ بِي غَضَبُكَ أَوْ يَحِلَّ عَلَيَّ سَخَطُكَ لَكَ الْعُتْبٰى حَتّٰى تَرْضٰى لَا حَوْلَ وَلَا قُوَّةَ إِلَّا
بِكَ . (تاریخ طبری)

"O Allah! To thee I complain of my helplessness, puny strength and of man's haughtiness towards me. O Most Merciful, O Lord of the helpless, Thou alone art my Lord. To whom dost Thou entrust me: to strangers who will be outrageous to me, to an enemy who will control my right and wrong? But if Thou art not unhappy with me then I care nothing for all the tribulations for Thy grace as well as comfort is more extensive for me. I seek refuge in Thy countenance— which brings forth light from darkness and adjusts the works of the world and the Hereafter — lest Thy wrath and Displeasure should befall me. Thine is the right to reprove and admonish till Thou are pleased. There is no strength or power except with Thee".

[Tabrani]

While returning from *Tâ'if* the Holy Prophet (ﷺ) also said: 'Why should I pray for the destruction of these people? I do hope that their posterity will certainly be among the believers in the one Allah". *[Sahih Muslim — Rahmat-ul-Lil-A'lamin]*

Magnanimity and Grace

The Makkan unbelievers persecuted the Holy Prophet (ﷺ) and his followers incessantly for twenty one years. They left no stratagem unused to harass and trouble the worshippers of one Allah and compelled them to leave their hearth and home. But when Makkah was conquered, these worst enemies of Islam were completely at the mercy of the Holy Prophet (ﷺ) so much so that just a nod from him would have heads rolling on the dust: But what did actually take place? To the mighty chiefs of Quraish who stood before him bowing their heads in fear and shame, the Holy Prophet posed a question, "Do you know

how I am going to deal with you today?" They replied in suppressed tones, "O Truthful and Trustworthy one! You are our noble brother and a noble brother's son. We have ever found you merciful".

The Holy Prophet said, "I tell you the same thing today as Hazrat Yusuf (Joseph ﷺ) had told his brothers —No reproach shall be on you this day: Go, I set you all free".

[Kitab-us-Shifa; Ibn Hisham]

His Impeccable Nature

He was free of the major sins in all his words and deeds. According to some authorities he was also free of all the minor sins. Failure to keep a promise, and evasion of truth knowingly or unknowingly, in health in illness, in a serious mood or in a light disposition of mind, in anger or in pleasure were quite foreign to his nature. *[Nashrut-Tib]*

Keeping His Word

On the occasion of the Battle of Badr the number of the Muslims was very small and they stood in need of every hand they could muster. Huzaifa bin Al-Yamân and Abu Husail two of his companions came to the Holy Prophet (ﷺ) and said, "O Apostle of Allah! We are just coming from Makkah. The unbelivers had captured us on the way and have released us on the condition that we do not fight on your side. We agreed under coercion, but we will certainly fight the unbelievers". The Holy Prophet said, "Not at all! Keep your word, and leave the battle field. We (Muslims) will keep our word in all circumstances. We need the help of Allah only." *[Muslim]*

Hazrat Abdullah bin Abil Hammad (رضي الله عنه) has related: Before his prophethood I bought something from the Holy Prophet (ﷺ). As my money fell short I requested him to wait at the spot, and promised to come back in a while. But the matter slipped out of my mind somehow and after three days when I returned to the spot I found the Holy Prophet (ﷺ) still waiting there. He only

said, "You put me to great trouble. I have been waiting for you here for three days." *[Abu Dawud]*

In this instance we find an excellent instance of the modesty of the Holy Prophet (ﷺ) and his faithfulness in fulfilling a promise. *[Madârij-un-Nuḅuwwah]*

Valour

Hazrat Anas (رضي الله عنه) has related: The Holy Prophet (ﷺ) told me, "I have been favoured with superiority in four things, viz. generosity, valour, manly vigour, and victory over opponents". He was indeed a man of dignity both before prophethood and during it. *[Nashrut-Tib]*

On the occasion of the battle of Hunain, a sort of commotion, perplexity, trepidation and fluster seized the noble companions, but the Holy Prophet (ﷺ) did not stir from his position — he remained on a horse, Abu Sufyân ibn Haris stood holding the horse's bridle — though the unbelievers wanted to set upon him. He calmly alighted from his mount, prayed to Allah for help and picking up a handful of dust flung it at the enemy, while he chanted: I am prophet: It is no lie. I am a descendent of Abdul Muttalib'.

On that day no one was as brave, daring and fearless as he was. *[Madârij-un-Nubuwwah]*

Hazrat Ibn Umar (رضي الله عنه) has related: I have seen no one more courageous, energetic or generous, or possessing other merits to a higher degree, than the Holy Prophet (ﷺ). On the day of the Battle of Badr we regularly took refuge by his side, and anyone who kept close to him, while he was close to enemy on the battlefield, was considered to be very brave, since that meant closeness to the enemy. *[Nashrut-Tib]*

Benevolence

Hazrat Ibn Abbas (رضي الله عنه) has related: The Holy Prophet more generous than anyone else (that is, no one could equal him in generosity. Though he himself lived in a poor man's life, he

was more generous than kings. Once a woman presented a wrapping sheet at a time of dire need just as He (Holy Prophet) put it about his shoulders, some one pegged for it and he gave it away without hesitation. He used to borrow money to help the needy. When the lender pressed for repayment, he would pay if he got something from somewhere. Any thing left over he would distribute among other needy people, and would not enter his house so long as anything remained undisbursed. During the whole month of *Ramadhân*, he was particularly generous. (His generosity this Particular month). When the angel Gabrial would visit him during the other eleven months would not equal his generosity during the month revealing the word of Allah, the Holy Prophet (ﷺ) was more munificent and benevolent than the rain laden monsoon.

[Khasâ'il-e-Nabawi]

It is related in a tradition of Tirmizi that the Holy Prophet (ﷺ) once received ninety thousand dinars (equivalent to more than twenty thousand rupees) from somewhere. He had them heaped on a piece of coarse cloth and distributed them then and there. After nothing was left, a needy person came. The Holy Prophet (ﷺ) said, "I have nothing left with me now. Borrow from someone in my name. I will repay when I have money."

[Khasâ'il-e-Nabawi]

Hazrat Jabir (رضي الله عنه) has related that it never happened that anyone asked the Prophet for something and was refused. Hazrat Anas (رضي الله عنه) has related that the Holy Prophet (ﷺ) never kept anything for the morrow. Hazrat Ibn Abbas (رضي الله عنه) related that the Holy Prophet (ﷺ) was the most generous of all men, and was particularly so in *Ramadhân*. *[Bukhari]*

The Holy Prophet (ﷺ) had six dinars one day. He spent four, and two remained with him. The whole night he could not sleep on their account. Hazrat A'isha (رضي الله عنها) said: That is nothing serious. Give them away tomorrow (in charity). The Holy Prophet (ﷺ) answered: 'O Humaira! [title of Hazrat 'A'isha

(رضي الله عنه) How do I knew whatever I will survive till tomorrow or not"? *[Mishkât-ul-Masabih]*

Contentment and Trust in Allah

Hazrat Anas (رضي الله عنه) has related that the Holy Prophet (ﷺ) never stored anything for the morrow. *[Shamâ'il-e-Tirmizi]*

In other words, whatever he had, he gave away to others and never kept it for the next day for his own needs. This extreme reliance on Allah was based on the conviction that the Lord who give today would also give the next day. This was the practice for his own person, for he placed the whole maintenance expenses of his wives at their disposal all at one time and they were free to spend the money or save it as they pleased, but being the wives of the Holy Prophet they were equally generous. *[Khasâ'il-e-Nabawi]*

The Holy Prophet (ﷺ) had said: "If the mount Uhud were to turn into gold for me. I would not like to have a single dinar left over with me by night fall, unless it were for the repayment of dues." This is a proof positive of his bounty and munificence and generosity. It was on account of his generosity that he was always in debt and when he died; his coat of mail was under mortgage to meet his house-hold expenses. *[Nashrut-Tib]*

Modesty

It is related by Hazrat A'isha (رضي الله عنها) that the Prophet was never harsh in speech neither by habit nor by intention. He never spoke unbecomingly even in the market place. He never requited evil with evil; on the contrary, he always forgave. Because of modesty he never fixed his gaze on anyone's face. If he ever found it necessary to speak about anything unbecoming, he always expressed himself allusively.

Hazrat 'Ali (رضي الله عنه) has stated that he was extremely open-hearted, truthful in speech and gentle in nature. In social intercourse he was most gracious. If anyone asked him to means he always accepted the invitation. He never refused a present even if it was no more than the trotters of a cow or goat, and made it a

point to give something in return for the present. He always accepted an invitation no matter whether it came from a free man or a bondman or a bondwoman, or a poor man. He visited every sick person even in the outermost parts of Madinah. He accepted the plea of any one apologizing to him; sometimes he spread his own cloak to seat the guest; often he left his own cushion and pillow for his guest. He never interrupted others. He was unexcelled in smiling and cheerfulness of disposition, except when receiving a revelation or deliveraing a sermon or speech (when, of course, he was in an ecstasy, which was no occasion for smiling or the manifestation of cheerfulness).

[Nashrut-Tib]

Honesty and Trustworthiness

When the Prophet began to preach the true religion, the whole community became his enemy and spared no pains to harass and persecute him, yet there was not a single pagan who doubted his honesty and trustworthiness. On the contrary, people used to bring and leave their money in his trust, they considered none in Makkah more honest and trustworthy than him. One purpose of the Holy Prophet (ﷺ) in leaving Hazrat 'Ali (رضي الله عنه) behind in Mecca on the occasion of his migration (to Madinah) was indeed that he should return to everyone his deposits before coming over to Madinah.

[Madârij-un-Nubuwwah]

Humility

Hadis: It is related on the authority of Hazrat Umar (رضي الله عنه) that the Holy Prophet (ﷺ) said:

> "O Muslims! Do not extol my merits unduly in the way the Christians have praised Jesus. I am only a servant of Allah. Say no more than that Muhammad is the servant of Allah and His Apostle."
> *[Madârij-un-Nubuwwah; Zâd-ul-Ma'âd; Shamâil-e-Tirmizi]*

It is related by Hazrat Umamah (رضي الله عنه): As the Holy Prophet (ﷺ) once came to us walking with the aid of his stick; we stood up to pay him respects. He said: "Do not stand up to pay respect as the non-Arabs do. I am only a servant of Allah and eat and sit like another servant of Allah". His remark was due to gentleness and humility. *[Madârij-un-Nubuwwah]*

It is related in the traditions that once in the course of a journey, some of the Prophet's companions wanted to slaughter a goat, and distributed the items of work between themselves. One of the undertook to do the slaughtering, another skinning, yet another cooking. The Holy Prophet (ﷺ) said, "I undertake to gather the firewood. The companions said, "We will do this ourselves". He remarked: "I know that you would willingly do it, but I do not like to be someone in particularly in a gathering. Allah, the Most High does not like that".

Khasâ'il-e-Nubuwwah

Hazrat Abu Hurairah (رضي الله عنه) has recalled: I accompanied the Holy Prophet (ﷺ) to the market. He bought a pair of trousers for four dirhams, and told the seller: "Weight the material to your advantage". (Cloth was perhaps sold by weight in those days). The man was astonished and said: "I have never heard anyone paying the price saying that". Thereupon I said: "Woe be to you! You do not know your Prophet? Then leaving the scales aside the man stood up and kissed the hands of the Prophet (ﷺ). The Prophet withdrew his hand and said: "This is a Persian custom: they kiss the hands of their kings and superiors. I am no king; I am only a man among you. (He said this; as was his noble wont, by way of humanity). Then he picked up the trousers. I advanced with the intention of taking the trousers firm him but he said: "It is right of the owner alone to carry his things, unless he is weak and unable to lift them, and then his brother ought to help him".

[Madârij-un-Nubuwwah]

It has been related by Hazrat Anas (رضي الله عنه) that the Holy Prophet (ﷺ) performed the pilgrimage (*Hajj*) mounted on an old pack

saddle covered with a piece of cloth costing not more than four dirhams. He was praying: "O Allah! make this pilgrimage one which has in it no hypocrisy and publicity".

[Shamâil-e-Tirmizi]

When Makkah was conquered and the Holy Prophet (ﷺ) accompanied by his companions entered the city, he bent his head so low on his pack saddle in humility and submission before Allah (*Jall-a-Shanahu*) that his head was about to touch the front edge of the wood. *[Kitab-us-Shifa]*

Hazrat Anas also relates that to the companions there was no one dearer than him in the world, yet they never stood up on seeing him, because he did not like it. *[Shamâil-e-Tirmizi]*

On a certain occasion some emissaries of the Negus, King of Abyssinia arrived. The Prophet (ﷺ) stood up out of courtesy. The companions asked him to let them have the pleasure of attending on them. But he said: They have received and cared for our companions well, and respected them; I want to repay that debt. *[Madârij-un-Nubuwwah]*

Purity of Heart

Ibn Mas'ud (رضي الله عنه) has related: The Holy Prophet (ﷺ) commanded: None of my companions should carry tales to me about anyone; I would rather that when I come to you, my heart should be clean about you all.

[Abu Dawud, Tarjuman-us-Sunnah Kitab-us-Shifa]

Gentleness and Sympathy

Hazrat Anas (رضي الله عنه) has related, "The Holy Prophet (ﷺ) was very gentle and kind. One day he sent me on some errand. I said by Allah, I will not go, though in my heart I said, I will certainly go on the errand on which the Prophet has sent me. Then I set out and came by some children in the market place. Suddenly I felt some one pulling my hair from behind me. As I turned to look, I saw the Prophet laughing. He asked, "Anas! Did you go there where I had sent you". I said, "Yes, O Prophet of Allah! I will certainly go". *[Mishkât; Hayât-ul-Muslimeen]*

Hazrat Anas (رضي الله عنه) has related: I served the Holy Prophet for ten years from the age of eight. He never found fault with me for anything I did. If any member of his family scolded me, he used to say, "Let him be. If anything has been fore ordained, it must come to pass". *[Mishkât]*

Self Denial and Forbearance

It is related that Zaid Ibn Sha'na was formerly a Jew. Once he narrated: There remained no sign of prophethood that I had not seen in the Prophet (ﷺ) except two which I had not yet had an occasion to observe: One, that his clemency would have the better of his anger, and the other that howsoever insolently one might behave towards him, he would only become more forbearing. I was looking for a chance to test him on both these points. One day he came out of his apartment. Hazrat Ali (رضي الله عنه) was with him. A man looking like a bedowin came and said, 'O Apostle of Allah! My people have become Muslim. I had told them that when they adopted Islam they would get bountiful subsistence. But now a famine has occurred instead. I am afraid they might renounce Islam. If you consider it proper, grant them some help". The Prophet looked towards some one. 'Ali (رضي الله عنه) said, "O Apostle, there is nothing in hand at the moment'. I, who was till then a Jew, saw this and said, 'Muhammad! If you undertake to deliver to me at a fixed time a particular quantity of dates from a certain persons' orchard, I can give you the price in advance.' The Apostle said, that is not acceptance, but if you do not particularize the orchard, I may agree". I accepted his suggestion, and gave him 80 *misqals* (1 misqal = 4.4 gm.) of gold being the advance price of dates. He made over the gold to the bedowin, saying, 'Be judicious and meet their needs with this gold. When a few days were still left for the payment to fall due, the Prophet (ﷺ) accompanied by his companions, among whom were Hazrat Abu Bakr, Hazrat 'Umar, Hazrat 'Usman, and Hazrat Ali (رضي الله عنهم) was seated near a wall after the funeral prayer over someone. I went to him and catching hold of the corner of his tunic said very harshly: Muhammad! you not paid my debt. By God I know all of you,

descendants of Abdul Muttalib too well. You are bad prayers. Hazrat 'Umar (رضی اللہ عنہ) started at me with ire and said 'O enemy of Allah! Had I not been mindful of the Apostle. I would have struck off your head'. But the Apostle was looking at me quite tranquilly. He told Hazrat 'Umar (رضی اللہ عنہ) with a smile, "Umar! He and I are in greater need of something else. You had better told me to pay back the debt, and him to demand payment in a better manner. Go, taking him along with you and pay the money due to him. And as a compensation for your rebuking him give him twenty *Sa'* (about 2 maunds) more of dates." I asked him, "Why these 20 *Sa'* more? Hazrat 'Umar (رضی اللہ عنہ) replied, "That is by order of the Apostle (ﷺ). Then I said, 'Do you know me?" He said, "No." I told him, "I am Zaid Ibn Shana." He asked me, "Do you mean Zaid Ibn Shana who is a great scholar of Jews?" I replied, "Yes, the self same man." Then he said, "Being such a man of mark, how is it that you behaved so rudely with the Apostle (ﷺ)?" I told him that of all the signs of prophethood two had remained which I had not by then had on occasion to test — namely that his clemency would have better of his anger and that howsoever insolently one might behave towards him, he would only become more forbearing. Now I have tested both. Now I make you witness of my accepting Islam. Half of my riches I give away as charity to the Muslim community. Then he (Zaid Ibn Shana) came back to the Apostle and embraced Islam. Zaid participated in many *Ghazwahs* and attained martyrdom in the battle of Tabuk.

[Jami-ul-Fawwa'id — Khasâ'il-e-Nabawi]

Imam Bukhari (رحمۃ اللہ علیہ) has narrated on the authority of Hazrat Anas (رضی اللہ عنہ) as follows: Once I was going with the Holy Prophet (ﷺ) who had around his neck a hard bordered Yamani mantle. An Arab approached him and seizing hold of the mantle began to tug and twist it hard. I saw that the Prophet's neck had become bruised by the hard border. The Arab then said: "O Muhammad! Order something to be given to me out of Allah's assets under your control". The Prophet (ﷺ) looked at him with smile and commanded me to give something to him.

[Madârij- un-Nubuwwah]

Once famine befall Makkah. People began to fall to even bones and carrion. Abu Sufyan, who was at that time one of the dire enemies of the Prophet, came to him and said, 'Muhammad, you preach good treatment of kinsfolk. Your people are now dying of starvation. Why do you not pray to Allah for them?" Although his persecution at the hands of the Quraish and their mischief had crossed all limits, the Prophet, on hearing Abu Sufyan's words, raised his hands at once to pray. Allah, the Magnificent, then caused a torrential rainfall, putting an end to the famine. *[Bukhari]*

Devotion and Piety

Hadis: Hazrat Anas (رضي الله عنه) relates that the Holy Prophet (ﷺ) used to supplicate Allah in his prayers. "O Allah! Let me live a poor man, let me die a poor man and raise me on the last day in the company of poor men."

[Tirmizi, Baihaqi, Ibn Majah, Ma'ârif-ul-Hadîs]

Hadîs: One of the companions of the Holy Prophet has narrated that some men sitting with the Holy Prophet (ﷺ) were talking about richness and worldly prosperity (i.e. their merits and demerits with reference to their usefulness for the faith and the Hereafter. The Prophet said: If any one fears Allah and carries out his commands, there is no harm for him to be rich. For those fearing Allah, healthiness of body and mind is better than wealthiness and pleasing disposition is also one of the bounties of Allah" (for which thanks have to be offered).

[Musnad Ahmad; Ma'ârif-ul-Hadîs]

Hadîs : It is narrated that Hazrat A'isha (رضي الله عنها) said to 'Urwa (رضي الله عنه). "Nephew! We (i.e. the members of the Prophet's House) used to lead such a life that often two full moons passed here kitchen fire was not lit in the house of the Apostle. 'Urwa thereupon asked, How did you then keep your body and soul together"? 'A'isha (Radhiyallahu 'anha) replied, 'Just on a few dates and water (we carried on). However, some *Ansâr* neighbours of the Prophet had milk giving animals and they occasionally sent

milk to him by way of gift. He used to share it with us.'

[Bukhari, Muslim, Ma'ârif-ul Hadîs]

Hazrat "A'isha (رضي الله عنها) has also related that the Prophet breathed his last in such circumstances that his armour was under mortgage with a Jew for thirty *Sa'* of barley.

[Bukhari, Ma'ârif-ul-Hadîs]

Fear of Allah

Abdullah Ibn Shikhkhir has narrated that the Prophet was always pensive and was never at ease (this condition was due to his concern for the Hereafter). He used to beg forgiveness of Allah seventy or hundred times. It appers that this was either intended to serve as an example for the *'Ummah* to follow, or to beseech forgiveness for the *Ummah* to follow, or to beseech forgiveness for the *Ummah* itself. Another reason might have been that all the time he was deep in the ocean of divine knowledge and proximity and continued to attain higher and higher degrees as divine lights are in a state of regular renewal to suit the capacity of the seeker. But since his capability was ever increasing, the divine lights were also limitless. Hence when he found the succeeding state higher than the previous one, he ascribed the latter to (his) shortcoming (warranting *Istighfar* — forgiveness). *[Nashrut-Tib]*

Tender Heartedness

Hazrat Ibn Abbas (رضي الله عنه) has reported that one of the grand daughters of the Prophet (ﷺ) was in the last throes of death. The Prophet took her in his lap with her face towards him. She breathed her last in this position. 'Um Aiman (who was a maid servant of the Prophet) began to cry loudly where upon the Prophet remarked: Have you started crying in the presence of the Prophet of Allah? As the Prophet himself was deeply moved, she replied: "You too are also full of tears." The Prophet said: "His so weeping to this extent is not forbidden. It is a mercy of Allah" (that he softens the hearts of His servants and instills in them feelings of sympathy and greet)." He further said: "A believer is always in a good state, so much so that

even when his own soul is withdrawn, he keeps on praising Allah" (glorified be He). *[Shamâ'il-e-Tirmizi]*

Hazrat 'Aisha (رضي الله عنها) has related that the Prophet (ﷺ) kissed the forehead of 'Usman Ibn Maz'un after his death and at that time tears were rolling his eyes. *[Shamâ'il-e-Tirmizi]*

Abdullah bin Shikhkhir reports that once he came to the Prophet (ﷺ) while he was saying prayers. His voice was like the simmering of a (boiling) pot, since he was sobbing.

[Tirmizi]

Abdullah Ibn Mas'ud has related: The Holy Prophet (ﷺ) once asked me to recite to him from the Quran. I said, 'O Apostle, it has been revealed to you. Am I to recite it to you?" The Apostle said: "It pleases me to hear it from others". In compliance with his command I began to recite *Surah An-Nisâ* As I came to the verse

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَّجِئْنَا بِكَ عَلَى هٰٓؤُلَآءِ شَهِيدًا ط

(How will if be when We bring a witness from each people and bring you (O Muhammad) as a witness against these (people). I looked at the accountenance of the Apostle both his eyes were overflowing with tears. *[Shamâil-e-Tirmizi]*

Hazrat Anas (رضي الله عنه) has related; The Apostle was once at the grave of his daughter, Umm Kulsum, tears were flowing from his eyes. *[Shamâil-e-Tirmizi]*

Mercy and Compassion

One of his companions came to the Prophet (ﷺ). In his hands he had some birds chick which were chirping. The Prophet asked him what those chicks were. The Companions said, "O Apostle! As I was passing by a bush, I heard the chirping of these chicks, so I took them away. When their mother saw this she began to circle around my head in her anguish. The Prophet (ﷺ) said, "Go at once and put them back where from you have taken them. *[Mishkât, Ma'ârif-ul-Hadîs]*

The Prophet (ﷺ) once went to the orchard of a companion. There he found a camel bellowing with hunger. He stroked it kindly on the back, and calling its owner asked him, "Do you have no fear of Allah in the matter of this animal?" (Abu Dawud, Ma'ârif-ul-Hadîs). Hazrat Abu Mas'ud Ansari (رضي الله عنه) was once belabouring his slave. The Prophet (ﷺ) happened to come along and feeling grieved, said, 'Abu Mas'ud! Allah has more power over you than you have over this slave. Hearing the Prophet's words Abu Mas'ud (رضي الله عنه) began to tremble with fear and said, 'O Prophet of Allah! I set this slave free in the name of Allah." The Prophet (ﷺ) remarked, "Had you not done this, hell fire would have touched you." *[Abu Dawud]*

Devoutness

It has been narrated by Fazl Ibn Abbas that once he visited that Holy Prophet (ﷺ) and he found that the Holy Prophet (ﷺ) was having temperature and that he had tied a band round his head. The Holy Prophet (ﷺ) said, "Hold me by the hand". He did so and the Holy Prophet walked to the mosque and taking his seat on the *mimber* (pulpit) said, "Call aloud for all men to gather here". He gathered the men. Then after praising Allah, he said, "The time for my departure from amongst you is near. So if I have hit anyone on the back, he may revenge himself by doing likewise. If I have slandered anyone, he may slander me. Whoever has any claim money or belongings. No one should have the apprehension that retaliation will cause rancour in my heart — for rancour is against my nature and is not becoming for me. Know it well that whoever recovers his rights from me, or forgives me is dear to me and helps me to go to the presence of Allah with a happy heart. I do not content myself with making this announcement just once; I will make it again." Thereafter he came down from the *mimber*. After saying his *Zuhr* (mid-day) prayer, he went to the *mimber* and made the same announcement. He also repeated his statement about rancour. He added, "If anyone owe me anything, he may repay it unmindful of disgrace in this world since disgrace in this world is far less grave than disgrace in the next."

One of the audiences got up and said, "You owe me three *dirhams*". The Prophet (ﷺ) said, "I neither say that the claim is false, nor ask for an oath, but I would like to know more about this debt of three *dirhams*." The man replied, "One day when a beggar had come to you, you asked me to give him three *dirhams*". The Holy Prophet (ﷺ) commanded him (*Fadl*) to give the claimant three dirhams. Then another man got up and said, "I owe three *dirhams* to the *Bait-ul-Mâl* (public exchequer) I had once misappropriated this amount". The Prophet (ﷺ) asked, 'Why did you commit misappropriation? The man replied, "I was in great straits at that time". The Prophet (ﷺ) asked me (*Fadl*) to take the money from the man. Then the Holy Prophet (ﷺ) proclaimed, "If anyone is in any strait, let him ask me to pray for him (since the departure is near at hand)". A man got up and said, "I am much given to falsehood, am a hypocrite and sleep too much." The Prophet (ﷺ) prayed for him, "O Allah! Make him truthful by Thy Grace. Grant him perfectness of faith. Cure his excessive sleepiness". Then another man rose up and said, "O Apostle of Allah! I speak lies and am a hypocrite. There is no sin that I have not committed." 'Umar (رضي الله عنه) warned him against publishing his sins. The Holy Prophet (ﷺ) said, "Umar! Hold your peace." Disgrace in this world is lighter (to bear) than disgrace in the next." Then he prayed "O Allah! Bestow upon him truthfulness and perfectness in faith, and ameliorate his condition." Another man now got up and said, "O Apostle of Allah! I am a coward, and suffer from excess of sleep." The Holy Prophet (ﷺ) prayed for him too. After that we marked that nobody else was as brave as he was.

The Holy Prophet (ﷺ) then went to the apartment of Hazrat "A'isha (رضي الله عنها), and addressed the ladies in like manner, repeating everything that he had said before the man. A lady companion said, 'O Apostle of Allah! I am unable to control my tongue! The Holy Prophet (ﷺ) prayed for her. Then he proclaimed, if anyone of you is apprehensive of any of his affairs, let him come forward for such prayer (since the departure is near at

hand)". Consequently the Holy Prophet (ﷺ) prayed for a number of people for various purposes.

May Allah shower his infinite blessings on him.

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا ط

[Majma-uz-Zawa'id; Khasâil-e-Nabawi]

Communion with Allah

Hazrat 'A'isha (رضي الله عنها) reports that the Holy Prophet (ﷺ) remembered Allah every moment and all the time, and was ever busy in meditation. Nothing could hold him back from the contemplation of Allah. Every thing he said would be in remembrance of Allah mentioning about Paradise and Hell to encourage the desire to do good and excite fear of the consequences of evil works — all this was in remembrances of Allah. His every breath, every movement of his heart and tongue, his sitting down and getting up, his standing and his lying down, his moving about, his walking, his riding, his travelling and his stay, his eating, drinking and smelling—no act, aspect or circumstance of his life but had the contemplation of Allah inherent in it, whatever its mode might be.

His day and night prayers and devotions : From the time, the Holy Prophet woke up for *Tahajjud* (prayer of the past midnight) to the time of going to bed, at all times and moments, in all conditions and circumstances, in every practice and behaviour, in all conditions and circumstances, the Holy Prophet (ﷺ) used to recite prayers. These *Ad'iya Masura* (Prayers handed down by traditions) comprehend all purposes and needs. He has also taught prayers for specific occasions, purposes and needs. *[Madârij-un-Nubuwwah]*

Faqr (Austerity) of the Holy Prophet

Imam Qastalani (رحمه الله) says in his Mawâhib. On the one hand it occurs in the traditions that the Holy Prophet (ﷺ) and his Companions carried on without meals for successive days; sometimes they subsisted only on dates, on others if they could not get even these, they contented themselves with a drink of

water. On the other hand it is also mentioned in the traditions that he gave his wives their maintenance expenses for the whole year all at one time. He distributed forty camels among his companions. It is also reported that he sacrificed one hundred camels on the occasion of *Hajj* and *'Umrah* or presented a whole flock of sheep to a villager. a large number of instances are also reported about some of his companions who were well-to-do persons —Hazrat Abu Bakr Siddique (the Truthful) 'Usman Ghani (the Independent) and Abdur Rahman bin Auf (رضي الله عنه) and they helped the Muslim Community with their wealth on many occasions. If there was such prosperity and ease, what was the meaning of remaining without meals for days on end and that even kitchen fire was not lit in their houses for months. And if there was such indigence that they could often get nothing to eating to eat, what was the meaning of this generosity? This is something which creates confusion in the minds of common people.

Imam Tabari (رحمه الله) has explained this. It is related in Fathul-Bâri, that these austerities of the Holy Prophet (ﷺ) and the noble companions were not due to the fact that they were really destitute and helpless. The number of such Companions was small, who passed their days in really extreme hardship and indigence. In reality the self imposed famishment and abstention from choice foods by the Holy Prophet (ﷺ) and the noble Companions was only sometimes caused by lack of means, otherwise he and his Companions suffered hunger and thirst by their own choice in order to create in themselves feelings of self denial and sacrifice for others, to express abhorrence and aversion of worldly comforts and luxury, for these make men forgetful of Allah and struggle for truth.

[Fathul-Bâri]

According to Hafiz Ibn Hajar (رحمه الله) the fact is that most of the Companions led hard lives so long as they were in Mecca and when they came to Madinah, the *Ansârs* cooperated with them in every' respect. They accommodated them in their own homes and made them partners in their business. Then *Jihâd* (holy

war) began. Other territories were conquered and booty began to pour in. This brought ease and prosperity to all the Companions. But they did not spend their riches for their own comforts and luxuries; instead, they used all their financial resources for the general welfare of the Muslims.

Abu Umamah (رضي الله عنه) has related that the Holy Prophet (ﷺ) told him, "My Lord told me that he could transform the valley of Makkah into a valley of gold, if I so desired. But I said, 'No, my Lord! I prefer to remain without meals for one day and eat to my fill the day next, so that the day on which I remain hungry, I may shed tears before Thee and remember Thee: The day on which I eat my fill, I offer thanks to Thee and praise Thee with the core of my heart".

[Fathul-Bâri—Madârij-un-Nubuwwah]

The Holy Prophet (ﷺ) has said: My preceding prophets also had to face poverty and hunger. Of all the favours of Allah (*Jall-a-Shanahu*) I like this the most. Hazrat 'A'isha (رضي الله عنها) has related: The Holy Prophet (ﷺ) never ate his fill and he never mentioned that to anyone, for he loved poverty more than riches and hunger more than satiation. Very often he would be restless the whole night because of hunger, yet this could not hold him back from fasting the next day. He would fast without eating and drinking anything at night, although had he so desired, he could have prayed to Allah to favour him with all the riches, affluence and comforts of the world, but he always preferred poverty and hunger to luxurious living. Seeing this condition of the Holy Prophet, I would start weeping while my own condition was no better, and I would say to him, 'would that we had even barely enough to eat and drink! Be there no ease and luxury, but would that we had at least enough for a simple living'. Hearing me speak thus, he said, 'O A'isha! What have we do with the world? Before me, many of my brothers who were prophets of high determination came to this world. They suffered many hardships but remained patient until they met their Lord and were favoured with high position and diverse comforts. I do not like that I am given ease in this world

at the cost of infinite bounties in the Hereafter. I love nothing better than to meet my friends and brothers in this every state'. Hazrat 'A'isha (رضي الله عنها) adds that the Holy Prophet survived hardly more than a month after this dialogue and left us to meet his real Master.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ

(Surely we belong to Allah and to him we return).

May Allah bless him and grant him peace infinitely.

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا ط (كتاب الشفاء، مدارج النبوة، شمائل الرسول)

[Kitab-us-Shifa, Madârij-un-Nubuwwah, Shamâ'il]

The Philosophy of the Existence of Human Traits in His Nature

Like other human beings, the Holy Prophet has had occasions to suffer hardships so that his reward be great and his position be very high. It was why he suffered from an ailment and pain, was affected by heat and cold, and experienced hunger and thirst. On some appropriate occasions he got angry and on some he restrained it. He felt weariness and exhaustion, as well as weakness and fell ill also. He also received scratches on falling off mount. In the battle of Uhud he received wounds in the face and head, and the unbelievers of *Tâ'if* 'made his feet bleed. He was given poison and was subjected to sorcery too. He used medicaments and had recourse to blood letting. After completing his term he moved to the higher world and became free from his abode of trial and tribulation. Had he not suffered bodily pain, divine properties would have been attributed to him. All the facts and events of his life are a lesson and a comfort for his Ummah at the time of misfortune.

[Nashrut-Tib]

Some of His Noble Habits and Practices

After completing the *Fajr* (morning) prayer, the Holy Prophet (ﷺ) would turn to the people and ask: "Is anyone ill that I may visit him to enquire about his health? Has anyone died that I may say his funeral prayers". On getting an answer he would do accordingly. He used to sit on the ground, take his meals on the ground and often also rest on the ground. He would visit all poor and destitute people, inquire after them and run their errands. He never looked down upon anybody. He always attended the funerals of poor people. He used to visit weak, starving and indigent people and help them. He would accept the invitation of the humblest and poorest. He always treated his guests hospitably. He helped in works of public welfare.

Whenever he sent any of his companions as a governor or other dignitary, he would advise him to preach good things to the people, make things easier for them, present the faith to them in such a way as to attract them to it, and not to create difficulty by their orders. He respected and honoured men of knowledge and character. He treated respectable people with kindness. He treated his relations honourably and generously. He never discriminated between the high and low among his relations, and gave help readily to anyone who deserved it more. Whenever he met any of his companions he would always be the first to greet and shake hands warmly.

If he ordered a *Jihâd*, he was invariably the first to be ready for it. On the battle field he was always in the fore-front and closest to the enemy.

[Adapted from Wasâ'il-ul-Wusûl-ila-Shamâ'il-ir-Rasul]

Forbearance and Forgiveness

The Holy Prophet (ﷺ) was most patient and forbearing when subjected to persecution. He would pardon anyone who had done him wrong and would treat kindly anybody who had maltreated him. To anyone who had refused to give to him, he would give generously. In short he always repaid evil with

good. If he had two alternatives before him, he would adopt the convenient (less difficult) one, provided it was not a sin. (By his example he has permitted facility and convenience to his followers. It is also common experience that those who are inclined to ease and convenience by nature, prescribe the same for others).

The Holy Prophet never took revenge from any one for his own person. Apart from Jihad he never struck any man. or animal a blow. *[Shamâ'il-e-Tirmizi, Nashrut-Tib]*

Hazrat 'A'isha (رضي الله عنها) has related: The Holy Prophet (ﷺ) never struck anybody with his own hand—neither a slave nor a woman (wife or bond woman) except in *Jihâd*. I have never seen him taking revenge for any offence done to him. But if any of the prohibitory command of Allah was disregarded, his anger would know no bounds. *[Shamâ'il-e-Tirmizi]*

Once a bedouin came to the Holy Prophet (ﷺ) and, seizing hold of his wrap tugged at it so hard that his neck was bruised, said, 'Have corn loaded on these camels of mine. If you do this, you will not be parting with your own riches or those of your father's (meaning that every thing available in the Bait-ul-Mâl belongs to the public and not to you).' The Holy Prophet (ﷺ) replied: I will give you nothing unless you compensate me for tugging at my wrap. The man said that he would give no compensation. But the Holy Prophet (ﷺ) smiled and ordered corn to be loaded on the bedouin's camels. *[Khasâ'il-e-Nabawi]*

Humility

Hazrat Anas (رضي الله عنه) has related that the Holy Prophet (ﷺ) used to visit sick men to inquire after their health, and to attend funerals. *[Shamâ'il-e-Tirmizi]* He used to milk his goat and put patches on his clothes. He used to mend his shoes, (if need arose). He used to do work for the household. *[Ibn Sa'd]*

He took meals with his servant and helped him in kneading the flour. He used to do his marketing himself. He was the most beneficent, just, chaste and truthful of all men. *[Madârij-un-Nubuwwah]*

Magnanimity

He was extremely gentle and never addressed anyone harshly, much less abused or cursed him or her. He treated even the unbeliever and the enemy courteously in the hope of winning them over, and overlooked their apparent rudeness. Inside his house he would do domestic work in covering himself with his wrap he would take care not to expose his hands and feet (probably when he was sitting). His kind disposition and impartiality were general for everybody. His anger would never get the better of him.

He did not harbour anything about his companions in his heart (against what he professed). He was not habituated to cast shy looks. As such the question of having any ill will in the heart does not arise.

Of all the ill habits the Holy Prophet (ﷺ) abhored the most was untruthfulness. *[Baihaqi, Ibn Sa'd]*

Anxiety for the Hereafter

The Holy Prophet (ﷺ) considered himself a traveller in this world having no concern with comforts and luxuries. He was a living example of

كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ

(Live in this world like a stranger or a passer-by).

[Nashrut-Tib]

Benevolence and Generosity

Whenever the Holy Prophet (ﷺ) received any money or charity, he would not enter his home until he had disbursed the whole of it among the poor and deserving people.*[Nashrut-Tib]*

Whenever the Holy Prophet (ﷺ) came across a destitute person, he would give away even his meals to him or her in disregard of his own need. His beneficence and generosity had diverse forms. Sometimes he would give somebody something

as a donation, sometimes as a gift. At other times he would give someone his or her right. Now and again he would buy some cloth and after paying the price would make a present of the cloth to the seller, or pay more than the named price. Often he would take a loan and pay back more than the sum borrowed. Occasionally he would accept a present and then pay a reward several times more in value. *[Madârij-un-Nubuwwah]*

Hazrat Jabir (رضي الله عنه) has related that the Holy Prophet (ﷺ) never refused to give anything to anyone asking for it. (If he had it, he would give it at once; if not, he would promise to give it some other time, or prayed to Allah to provide it to the man by some other means). *[Shamâ'il-e-Tirmizi]*

He used to practise charity in various ways in spite of the fact that he himself led a hard life. Sometimes a month, or even two would pass before kitchen fire was lit in his house. Quite often he used to bind a piece of stone to his belly to quell the pangs of hunger. This austerity in the life of the Holy Prophet (ﷺ) was due, not because of lack of means, but due to asceticism and generosity. Often he provided his wives with maintenance expenses for the whole year while retaining nothing for himself. *[Madârij-un-Nubuwwah]*

His Disposition

The Holy Prophet was very generous. He never said 'No' to anyone asking him for anything. If he had it, he would give it at one; if not, he would gently ask the man to come for it some other time. *[Ibn Sa'd]*

He was true to his word. In all matters he chose ease and convenience. He took care of all his companions and often inquired about their circumstances. If he had to go out at night, he would rise put on his sandals, open the door and step out, all so quietly as to disturb no one. Similarly, whenever he re-entered the house he would walk slowly and greet in a low tone, so that no one was disturbed in his or her sleep.

[Zâd-ul-Ma'âd]

Whenever anyone came to him cheerful and happy, he would hold the mans hand in his own to promote affection. *[Ibn Sa'd]*

If anyone who came to see the Holy Prophet (ﷺ) had a disagreeable name, the Holy Prophet would give him a new and better name (Ibn Sa'd).

If any one brought to him anything - money or other things for distribution among the deserving people to Holy Prophet (ﷺ) would say: O Allah! Have mercy on this man. *[Musnad Ahmad]*

Whenever the Holy Prophet (ﷺ) called on anyone, he would not stand directly in front of the door but aside, to the right or left, and announce his preence there by the greeting (ﷺ).

[Abu Dawud; Zâd-ul-Ma'âd]

If he called on anyone at night, he would greet in such a low voice that one who is awake could hear but a person who is asleep would not be disturbed. *(Zâd-ul-Ma'âd)* While walking he kept his gaze fixed on the ground. If he accompanied a group of men he was always behind them. He was always the first to greet anyone appearing before him. He would sit humbly, and take his meals sitting like humble and poor people. He used to entertain his special guests personally.

[Zâd-ul-Ma'âd]

He generally remained silent and would not speak unless necessary, but when he did speak, he sole so clearly that the hearer could follow it well. His speech was never too lengthy that the listener would get bored, nor so short that the matter would remain inconclusive. He never spoke or did anything in a harsh manner, for he loved to be gentle. He always treated his visitors with due regard. He never interrupted while anyone was speaking, but if the man said anything against the *Shariah* (revealed law) he would stop him or leave the place. He valued every favour of Allah very highly. *[Nashrut-Tib]*

He would not get annoyed if anyone broke or spoiled anything. But he did become indignant if there was anything against the faith.

[Nashrut-Tib]

He never lost temper about any personal matter nor did he ever revenge himself on anyone. If he was annoyed with one, he would turn away his face but would never express displeasure in words. When pleased he would lower his eyes. He was extremely modest - indeed more modest than a virgin behind her veil. Because of his deep modesty he would never stare at anyone's face. *[Ibn Sa'd]*

If by chance anyone received an injury at his hands, he would, without hesitation, offer an opportunity for taking revenge or would present something in recompense. *[Zâd-ul-Ma'âd]*

If any poor man or a maid or an old woman wanted to have a word with him, he would stand aside, off the road, or would sit down there to listen to the person. He would inquire after the health of any sick person and would always accompany a funeral procession. *[Ibn Sa'd]*

He was so unassuming by nature that he enjoined it upon his *Ummah* not to elevate him beyond his status. لَا تُطْرُوْنِيْ

[Zâd-ul-Ma'âd]

When he came across his companions, he would shake hands with them and would pray for them. *[Nasa'i]*

If he intended to call someone whose name he did not know, he would say: O Abdullah! (Servant of Allah) (Ibn Sa'd). While walking he would not look to his right or left. *[Hakim Ibn Sa'd]*

The Holy Prophet (ﷺ) consoled and comforted everybody. He never treated anyone harshly. He defended himself against his cruel and mischievous foes with propriety but treated all with courtesy. Everything he did was according to well thought out plan. He remembered Allah constantly. If he went to a gathering, he would sit down wherever there was room. When addressed by several people, he would reply to everyone in turn. *[Nashrut-Tib]*

For a complete recitation of the Holy Quran, he never took less than three days. *[Ibn Sa'd]*

The Holy Prophet (ﷺ) never forbade anyone from doing what was permissible (by the law of faith). If anyone asked him for something which he was in a position to give, he would say 'yes', otherwise he would remain silent. *[Ibn Sa'd]*

Hazrat 'A'isha (رضي الله عنها) has related that there was no one equal to him in nobility of character. Whenever called by anybody, a companion or a member of the family, he invariably answered with (Here I am at your service). *[Zâd-ul-Ma'âd]*

He used to say the voluntary prayers in privacy so that prayers to that extent might not be trying for the Ummah to follow. *[Zâd-ul-Ma'âd]*

The Holy Prophet (ﷺ) has said: "I have made a convenant with Allah (the Most High) that if I abuse or curse anybody, my abuse should become an expiration of his sins and a means of access to Allah". *[Zâd-ul-Ma'âd]*

If he once began to do something good, he would make it a regular feature. *[Abu Dawud]*

If he lost his temper while standing, he would sit down, if sitting he would lie down (to dissipate his anger). *[Zâd-ul-Ma'âd, Ibn Abiddunyd]*

Hazrat A'isha (رضي الله عنها) has related that the Holy Prophet (ﷺ) used his right hand for performing ablution eating and drinking and the left hand for abstersion and other such duties. *[Zâd-ul-Ma'âd; Abu Dawud]*

It was a habit of the Holy Prophet (ﷺ) that if any of his companions met him and stopped on the way, he himself would also stop and not move until the man took leave of him. If anyone wanted to shake hands with him, he would extend his hand and would not withdraw his hand until the man himself did so. *[Ibn Sa'd]*

According to a tradition, he never turned his face from anybody unless the man himself turned his own face. If anybody wanted

to whisper something to him, he would turn his ear to him and would not turn it away until the man finished his say.

[Ibn Sa'd]

Whenever the Holy Prophet (ﷺ) passed by children he would greet them. *[Zâd-ul-Ma'âd]*

Hazrat Ali (رضي الله عنه) has related: Anybody coming face to face with the Holy Prophet (ﷺ) would be struck with awe, and whoever met him with cheerful intention would love him. I did not see a person so handsome and accomplished either before or after him. *[Nashrut-Tib]*

When pleased, the Holy Prophet (ﷺ) would lower his eyes.

If he came to know of some failing of anyone he would not say, what is wrong with this man that he does so and so?, but rather; what is wrong with the people that they do so and so?'

[Shamâ'il-e-Tirmizi; Abu Dawud]

He would say only such things as would get a reward from Allah. If any stranger came to him he would take care of him. He treated all and sundry so well that everybody thought he loved him the most. If anyone talking to him sat down, the Prophet would not rise until the man himself rose.

[Nashrut-Tib]

Hazrat Abu Hurairah (رضي الله عنه) has related: "Whenever the Holy Prophet (ﷺ) was thoughtful he would raise his eyes to the heavens and say, 'Glorified be Allah! And when deeply engrossed in paying and shedding tears, would ejaculate, 'O Thou art Alive and Eternal.' *[Tirmizi]*

In another tradition it is related that whenever in a gloomy mood, he would often stroke his beard or comb it with his fingers and say:-

حَسْبِيَ اللّٰهُ وَنِعْمَ الْوَكِيْلُ

(Allah suffices me. He is the best guardian).

[Zâd-ul-Ma'âd]

Part-III

Distinguishing Features of Mode of Life of the Holy Prophet The Best of Mankind The Mercy for the Worlds

يَا صَاحِبَ الْجَمَالِ وَيَا سَيِّدَ الْبَشَرِ — مِنْ وَّجْهِكَ الْمُنِيْرِ لَقَدْ نُوِّرَ الْقَمَرُ

لَا يُمْكِنُ الثَّنَآءُ كَمَا كَانَ حَقَّهٗ — بعد از خدا بزرگ توئی قصہ مختصر

O possessor of beauty, O leader of mankind!
The moon owes her light to your resplendent countenance.
To praise you befittingly is beyond human attainment
Briefly said, you are next to Allah, the most transcendent.

صَلَّى اللهُ عَلَيْهِ وَبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا ط

May Allah shower His infinite blessings
and greetings on him

The Seminary of True Guidance & Direction
The Edifying and Blissful Assemblies of the Holy Prophet (ﷺ)

His assemblies used to be gatherings of composure and knowledge, resolution and fortitude, modesty and peace. There voices were not raised, no one's honour was sullied and no one's errors were publicised.

Those attending his assemblies turned to each other with modesty due to piety. They respected the elders, treated the juniors with kindness, helped the needy and sympathized with the homeless. *[Nashrut-Tib]*

Hazrar Zaid bin Harisa (رضي الله عنه) has related, I was a neighbour of the Holy Prophet (ﷺ). Whenever he received a *Wahy* (revelation) he would send for me. I would come and write it down. (He treated us with highest consideration and without the least reservation). He would converse just as we did (i.e. did not confine the conversation to matters of the Hereafter only, and would not even like to hear about worldly affairs). When we turned our attention to the Hereafter, he would also talk of the Hereafter, he would dwell on the subject in detail and when everyday affairs like eating and drinking were discussed, he too would speak of the same. The etiquette of eating and drinking, varieties of delicious dishes, their wholesomeness or harmfulness — everything would be discussed.

[Khasâil-e-Nabawi]

When he sat together with his companions he, in order to avoid any distinction, would not stretch his knees beyond those of others. *[Zâd-ul-Ma'âd]*

He did not like the person making an inquiry about anything while he was standing and would look at him with surprise.

If anybody put to him a question while he was busy explaining the point to someone else he would continue his discourse until he had finished it as if he had not heard the question at all. Having completed the discourse, he would turn to the person, inquire his point and would reply to it.

In a gathering of his companions, he would sit amidst them. While discussing a point he would address the audience by turning his face something this way and sometimes that way, so that everybody present there could have a look at his noble countenance.

In a gathering he would sit with his knees up and the bottom of his feet on the ground with his arms round his legs and at times with his hands under his arms. This was his usual manner of sitting — token of simplicity and modesty. Sometimes he sat with his feet drawn under him. Sometimes he used to squat.

[Nashrut-Tib]

While sitting down or getting up he would constantly remember Allah. He never chose any particular place for himself, and never insisted on sitting only there, much less ask anyone already sitting there to vacate the place for him. He forbade others also from specifying a place for themselves. Whenever he joined a gathering, he would sit down at the end of it. He asked others to do likewise. He would give everyone of those sitting with him his due share of attention and address. He would address everyone individual so that the man thought himself the most favoured.

If anyone, for his own sake sat or remained standing with him. The Holy Prophet would remain bound with him until the person himself got up.

If anyone asked him for something he would not allow him to go away without satisfying his need or would express his inability courteously.

His pleasing disposition and civility were usual for all Muslims. It could not be otherwise, as he was their spiritual father. And in the matter of rights, everyone, in his view, was equal. They were, however, distinguishable on the basis of *Taqwa* (fear of Allah) i.e. one who was more righteous received preference. In all other respects they were considered on a par and had equal rights. *[Traditions from Hasan Ibn Ali (رضي الله عنه)]*

Behavior towards People in His Companionship

The Holy Prophet (ﷺ) was all the time cheerful, had gentle manners and was easy to propitiate. He was harsh neither in manners nor in words. He neither spoke loudly nor said anything improper. If anybody desired anything which was to his disliking, he would overlook it (i.e. would not take him to task) and would not interrogate him (explicity) but would keep mum. He had kept himself clear from three things; (1) false professions (2) talkativeness, and (3) unfruitful talk. He had similarly secured others in three respects. He neither talked ill of anyone, nor disgraced anyone, nor found fault with anyone. He would say only those things as could be expected to bring *sawâb* in return. When he spoke, all those in his company would sit bowing their heads as if birds had perched on their heads, and nobody would speak until he had finished. They never entered into any dispute in his presence. If anyone was speaking to him, everyone else would remain quiet and no one would interrupt. The point of view of everyone in the gathering was heard with as much attention and willingness as was paid to the man who had the opportunity to speak first (i.e. nobody was ignored). The Prophet laughed at everything which made others laugh, would express surprise at what surprised others, and thus participated with those present upto the permissible limit. He would be forbearing at the unmannerly talk of the strangers. His maxim was: Help anybody who asks for help.

If anybody praised him he would not appreciate it. However, if anyone praised him in return for any act of benevolence he would allow it only to the extent that it did not cross the limits. He would not interrupt anyone so long as he was pertinent. If

anybody was unmindful of the limits he would either ask him to put an end to it or would himself do so be getting up.

[Nashrut-Tib]

Acts of Generosity

The Holy Prophet (ﷺ) kept himself clear of meaningless talk. He consoled the hearts of people and did not allow differences to develop among them. He would request the men of position belonging to others nations and communities and appointed such men as chiefs of their own people. He enjoined people to abstain from harmful conversation. At the same time he guarded himself against the mischief of such conversation without any effect on his geniality and courtesy. He would also keep himself informed of all the happenings amongst the people (in order to help the oppressed and prevent the activities of mischief mongers). He would appreciate and uphold good deeds and condemn evil. *[Nashrut-Tib]*

Initiative in Salutation

It was a gesture of his hospitability that he was always the first to greet anyone coming to him with a salutation and also returned the salutations of his visitors. This is to be taken as tidings for those who visit his hallowed grave in as much as he possessed this virtue in his temporal life, it is probable that even now everybody visiting his grave would be favoured with his salutation. There have indeed been some chosen people who were favoured with salutation from the Holy Prophet (ﷺ) and they heard the same with their own ears as a miracle. Doubtlessly, the Holy Prophet (ﷺ) has been a mercy for his *Ummah* during his life and continues to be so even after his death. May Allah bless him infinitely.*[Madârij-un-Nubuwwah]*

Manner of Conversation

[From the traditions reported by Hasan ibn Ali (رضي الله عنه)

The Holy Prophet (ﷺ) was all the time anxious about the Hereafter. He never relaxed and never spoke unless it was

necessary. His silence used to be long. He used to speak distinctly from beginning to end. His speech was comprehensive with few but meaningful words. His discourses made a clear distinction between right and wrong without being irrelevant or sketchy. His nature was congenial free from harshness and he never addressed anyone disparagingly. He esteemed every blessing even if it was small and never spoke ill of any blessing. But he never praised or found fault with any eatable. (He did not find fault with it because it was a blessing and did not speak highly of it as this is more often due to greed and pleasing taste).

Nobody could face his anger when anybody opposed any righteous thing until he was able to establish the truth. He never lost temper for his own person nor revenged himself. If he had to point to something during speech he would move his whole arm. If he had to express surprise at anything, he would stretch his hand and turn it so that the palm was visible. While speaking, he would strike the palm of his left hand in the thumb of his right hand. When angry, he would avert his face or change from one side to the other. When pleased he would look forward with modesty. His laughter was often only a smile and the teeth that became visible looked (white) like hail-stone.

[Nashrut-Tib; Shamâil-e-Tirmizi]

The Holy Prophet (ﷺ) knew all the dialects of Arabia. Umm Moid (رضي الله عنها) has related that he was elegant and clear in his speech. He was neither taciturn so as to keep mum over important matters nor so talkative as to indulge in random talk. He was remarkably eloquent. *[Nashrut-Tib]*

Hazrat Jabir bin Abdullah (رضي الله عنه) has related that the conversation of the Holy Prophet (ﷺ) was very clear and according to Hazrat "A'isha (رضي الله عنها) the Holy Prophet (ﷺ) used to speak in such a manner that one could count the words if he so desired.

[Nashrut-Tib]

Hazrat 'A'isha (رضي الله عنها) has related that like ordinary people, the Holy Prophet (ﷺ) did not speak rapidly, running his words

into one another, but enuciated each syllable distinctly so that what he spoke was imprinted in the memory of those who sat besides him. *[Shamâ'il-e-Tirmizi]*

Hazrat Anas (رضي الله عنه) has reported that the Holy Prophet (ﷺ) would (sometimes) repeat his words (if necessary) even thrice so that these could be grasped well. *[Shamâ'il-e-Tirmizi]*

If a mention of the details of any matter was considered indecent, the Holy Prophet (ﷺ) spoke about it metaphorically.

While the Holy Prophet (ﷺ) spoke, he had a smile on his tips as well as a pleasing disposition. *[Nashrut-Tib]*

Style of Preaching

When the Holy Prophet (ﷺ) had to deliver a sermon in the mosque, he stood leaning on his staff and if he did so in the battlefield, he used to lean on his bow. Specific and brief sitting were held for sermonizing almost after every prayer but such a sitting was a special feature after finishing the morning prayer, and such a meeting was often held at his biding for the general benefit of the people.

If he wanted to lay special emphasis on any point during a sermon, he used to swear with these words: "I swear by Him in whose hand is my soul."

Manner of Silence

Four things underlay his silence: (1) forbearance (2) insight (3) consideration, and (4) meditation. He was considerate in this respect that he took note of every one in the gathering and listened to them with equal attention. His meditation was confined to the eternal and the moral i.e. the perishability of this world and the mortal i.e. the perishability of this world and the everlastingness of the next. He had combined forbearance with patience i.e. self control. It was why nothing could enrage him to the extent of losing balance. His insight embraced the following four things: (1) Adopting good things, so that others should follow him; (2) abstaining from evil things so that others

should also do so; (3) deliberating on such matters as would be beneficial to his *Ummah* and (4) directing his efforts to such matters as would make the *Ummah* prosper in this world and also in the hereafter. *[Nashrut-Tib]*

Administration of Affairs

He carried out everything with moderation so that there was no maladministration (i.e. sometime he did like this and sometime like that). He guided people expediently. He did not ignore this aspect under the apprehension that if they were left to themselves then some would lose interest in the religion of some having become over active would get fed up with the religion. He had perfect discipline for all circumstances. He never fell short of justice and at the same time never overstepped the limits towards injustices. According to him, the most honourable was the one who was a well wisher of every person and that person received the high precedence who sympathized with the people and helped them most.

[Nashrut-Tib]

Home Time Table

Division of Time

Hazrat Hasan (رضي الله عنه) has on the authority of his father, Hazrat Ali (رضي الله عنه) narrated as follows:

'Obviously the Holy Prophet (ﷺ) had to be at home for his personal needs (e.g. meals and rest). This was, of course, under the authority of Allah.

So when he was in his harem he divided his time in three parts.

i) One part for *ibadah* (acts of devotion);

ii) One part for discharging his social obligations to his family.

(This including cheerful conversation); and

iii) One part for giving rest to his own person,

Then he would further divide his own share between himself and other people (i.e. he would utilize its greater part in the matters relating to *Ummah*. He would spend this time with chosen companions discussing matters of common interest. In this way, although everybody was not admitted but shared the benefit as the distinguished persons who were present during these discourses transmitted to others what they herd from the Holy Prophet (ﷺ). He did not hold back anything from the people; neither the religious commands nor worldly resources. On the other hand he extended the benefits of all kinds to everybody without hesitation. During this time he received men of learning and practice and among them also precedence was given to those who were religiously eminent. Out of these people, someone would have one problem, others two or more. He would busy himself in attending to them and would put them on such assignments as would be beneficial for them as well as for the rest of the *Ummah*. This assignment was that these persons would put questions to him and he would give them appropriate answers. He used to commission them that those of you who were present should pass on (what they have learnt) to those also who were absent. He also used to tell them that it was their duty to apprise him of the problem of one who was unable to do so due to *Purdah*, old age or distance, for whoever conveys the problems of such a person to a man of authority, Allah would, on the day of Judgment, keep him steadfast on the pathway to Paradise.

The discourse of the Holy Prophet were confined to these (religious) matters and no other topic was entertained (i.e. he would not lend ear to use less talk besides matters relating to the needs and benefits of the people). People used to come to him with their needs and they returned after having taken something [i.e. besides the benefit of knowledge, he (necessarily) offered them one thing or the other to eat] and they finally came out as guides (Theologians). *[Nashrut-Tib]*

Privacy

The Holy Prophet had made it a point not to enter his house all of a sudden and disturb the peace of mind of this family members. He would rather come in such a way that they knew about it in advance. First of all he would salute and inquire about something or the other. Quite often he would ask whether there was something to eat. Equally often he remained silent till whatever was available was placed before him. It has also been reported that on entering his house he would recite the following supplication:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ کَفَانِیْ ط وَاٰوَانِیْ وَالْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنِیْ وَسَقَانِیْ وَالْحَمْدُ لِلّٰهِ الَّذِیْ
مَنَّ عَلَیَّ اَسْاَلُكَ اَنْ تُجِیْرَنِیْ مِنَ النَّارِ ط

Praise be to Allah, who has sufficed me in all my needs and has provided me with shelter. Praise be to Allah, Who has given me food and drink. Praise be to Allah who has bestowed favours on me. O Allah! I supplicate Thee to save me from the Fire (of Punishment).

Besides, it has been recorded that he told Hazrat Anas (رضي الله عنه); When you go to your family, salute them. This will bring blessings for you and your family.

[Zâd-ul-Ma'âd, Shamâ'il-e-Tirmizi]

1. Hazrat Al-Aswad (رضي الله عنه) has narrated: I asked Hazrat 'A'isha (رضي الله عنها), "What did the Holy Prophet do while he was among his family members?" She replied, "He used to assist the family members in house keeping. He did not take the attitude of a conspicuous and dignified figure but took part in domestic jobs. For instance, he would milk the goat and cobble his shoes." *[Nashrut-Tib]* (This does not, of course, preclude his participation in other matters and occupations).

[Musnad Ahmad]

2. The behaviour of the Holy Prophet (ﷺ) with his family members and servants was excellent. He never reprehended and dealt with anyone harshly. The Holy Prophet (ﷺ) was

extremely careful that no inconvenience was caused to his family members.

3. While he was with his wives, he would treat them with great tenderness and regard. He conversed with them cheerfully.

[Ibn Asakar]

4. While the Holy Prophet (ﷺ) was indoors, he occupied himself in house keeping, never sitting idle without work. He carried out petty house jobs himself, e.g. cleaning the house, feeding the cattle, tending the camel and goat. He would even milk the goat himself. He would work together with his servant and helped him in kneading the flour. He himself used to go to the bazar to make purchases which he brought tied in a piece of cloth. He cobbled his shoes himself and himself put patches on his clothes.

The Demeanor of the Holy Prophet (ﷺ)

While going to sleep and getting up he used to go to bed early and got up just after midnight. He would then clean his teeth with tooth brush (*miswak*), perform ablution and offer prayers to the extent destined by Allah. In this way his whole body and potentialities got rest and ease.

He neither slept nor kept awake more than was needful. As and when he felt the need he would take rest inclined on the right side and remembering Allah he fell asleep. At sleeping time, he never ate to his fill. He never slept on the ground nor had a fat bedding. On the other hand he used a leather mattress filled with the bark of date palm. He would rest his head on a pillow and would sometimes place his hand under his cheek and it is best to sleep on the right side. *[Zâd-ul-Ma'âd]*

In sleep he was temperate. He neither slept nor kept himself awake unnecessarily. In other words, the Holy Prophet (ﷺ) slept as well as kept awake. It was customary for the Holy Prophet (ﷺ) in offering voluntary prayers and others devotions that he used to go to sleep and then get up for prayer and again went to sleep. In this way he went to sleep and got up

many a time. As such anyone who wanted to see him awake could see him like that and one who wanted to see him asleep could also see him in that state.

[Zâd-ul-Ma'âd; Madârij-un-Nubuwwah]

His Bedding

It has been reported by Hazrat Imam Baqar (رضي الله عنه) that on being asked what sort of bedding the Holy Prophet (ﷺ) had in his house, Hazrat 'A'isha (رضي الله عنها) replied, It consisted of a leather mattress filled with the bark of date palm.' On being asked the same question, Hazrat Hafsa (رضي الله عنها) replied, 'It consisted of a piece of canvas which we folded into two before spreading it for the Holy Prophet (ﷺ) to sleep on. Once I thought that if I forced it into four it would be more comfortable. So I did that. Next morning, the Holy Prophet (ﷺ) asked me, 'what was it that you spread for my bed last night?' I replied, 'It was the usual piece of canvas, only I had folded it fourfold to make it softer.' The Holy Prophet (ﷺ) said, 'Let it be as it was before. Its softness prevented my saying and *tahajjud* (midnight) prayer last night." *[Shamâ'il-e-Tirmizi]*

It is related in number of traditions that his bed was sometimes a piece of canvas and sometimes only a mat made of palm leaves.

In a number of traditions it has been reported that whenever the noble companions of the Holy Prophet requested him to have a soft bed, the Holy Prophet (ﷺ) used to say, 'What have I to do with worldly ease and comfort. I am like a wayfarer who treading his path sits in the shade of a tree for a little rest and after a short while sets out again." *[Khasâ'il-e-Nabawi]*

Hazrat 'A'isha (رضي الله عنها) has related: Once a woman of the *Ansâr* saw that the Holy Prophet (ﷺ) had spread his mantle for bedding. She made a bedding filled with wool and sent it to me for the use of the Holy Prophet (ﷺ). When the Holy Prophet (ﷺ) came and noticed it, he asked what it was. I told him that it had been sent for him by a certain woman of the *Ansâr*. He directed

it to be returned to her at once. As I liked it, I was not willing to return it, but the Holy Prophet (ﷺ) insisted and said, 'If I so desire, Allah (magnified be His glory) can move mountains of gold and silver for me. So I returned the bed.

Hazrat Abdullah Ibn Mas'ud (رضی اللہ عنہ) has reported: "I once came to the Holy Prophet (ﷺ) when he was resting on a mat made of palm leaves. Marks of the leaves were noticeable on his noble body. Seeing this I began to weep. The Holy Prophet (ﷺ) asked me what it was that made me cry. I said, 'O Apostle of Allah! The Caesar and *Kisrâ* rest on beds of velvet and silk and yourself on this mat!' The Prophet said, 'There is nothing to lament. For them is the comfort of this world and for us that of the Hereafter." *[Khasâ'il-e-Nabawi]*

It has been related by Hazrat A'isha (رضی اللہ عنہا) that the Holy Prophet (ﷺ) used to say his prayers on a mat of palm leaves.

[Ibn Sa'd]

Manner of Rest

Hazrat Barâ" (رضی اللہ عنہ) has related that while resting the Holy Prophet (ﷺ) used to place his right hand under his right cheek and recite the following supplication:

رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

'O Lord! Save me from Thy punishment on the Day of Resurrection". *[Shamâ'il-e-Tirmizi]*

Hazrat Huzaifa (رضی اللہ عنہ) has related that the Holy Prophet (ﷺ) used to recite the following supplication on going to bed:

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيَا

(O Allah! with Thy name I die and live).

[Shamâ'il-e-Tirmizi]

When he woke, he used to recite:

اَلْحَمْدُ لِلّٰهِ الَّذِي اَحْيَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ

(All praise is to Him who after putting us to death enlivened us and we have to return to Him).

[Khasâ'il-e-Nabawi]

Hazrat A'isha, the truthful (رضي الله عنها) has related: When the Holy Prophet (ﷺ) to bed at night, he used to raise his hands as in *Du'a* (supplication) and recite *Surat-ul-Ikhlâs*, Surat-ul-Falaq and Surat-ul-Nâs Chapters 112, 113 & 114 the last two are called مُعَوِّذات ("The Seekers of Revenge) and blow into his hands which he passed over this body lightly touching each and every part within his reach - first the head, then the face and the front part of the body and then the rest of it. This he did thrice.

[Shamâ'il-e-Tirmizi]

It is authentically reported that the Holy Prophet (ﷺ) used to recite other invocations also before going to sleep. His reciting other Surahs of the Quran is also established.

According to another tradition, the Holy Prophet (ﷺ) is reported to have said that whoever goes to sleep while reciting any of the Surahs of the Holy Quran, Allah details and panel to guard him from all harms till he wakes up.

Recitation of the three above mentioned Surahs (112, 113 and 114) is explicitly established by the Holy Prophet's own practice. Besides, recitation by him of *Musabbiha* i.e. the Surahs beginning with *Sabbaha, Yusabbihu* etc.) is also mentioned. Regular recitation of Surah 32 (الٓمٓ سَجدَة) and 77 (تَبَارَكَ الَّذِی) too has been reported. Recitation of the *Ayat-al-Kursi* (Verse 255 of Surah 2) and the last two verses of Surah 2 is also recorded. *[Fathul-Bari – Khaasâ'il-e-Nabawi]*

A Companion of the Holy Prophet (ﷺ) has narrated that the Holy Prophet (ﷺ) directed him to recite Surah 109 before going to sleep as a regular feature. In addition to this, recitation of various other supplications is also reported to be the practice of the Holy Prophet (ﷺ). *[Fathul-Bari, Khasâ'il-e-Nabawi]*

Hazrat Anas (رضي الله عنه) has related that the Holy Prophet (ﷺ) used to recite the following prayer on going to bed:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنَا وَسَقَانَا وَکَفَانَا وَاٰوَانَا فَکَمْ مِمَّنْ لَا کَافِیَ لَهٗ وَلَا مُؤْوِیَ ط

(شمائل ترمذی)

(All praise is for Him who caused us to eat, met all our needs and favoured us with a shelter, for there are many who have none to fulfil their requirement and afford them a refuge).

Other Occupations

The Holy Prophet (ﷺ) used to sleep on a leather mattress stuffed with the bark of the date-palm, or on ordinary mat, or on a piece of canvas or leather or sometimes on a bedstead plaited with rush strings. At home he sometimes sat resting on a pillow. *[Zâd-ul-Ma'âd]*

The Holy Prophet (ﷺ) liked the canvas on which rested to be folded only once and during sleep, the sound of his breathing was quite noticeable.

He used to rest on his back with one leg lying over the other but in such a way that those parts of the body which are required to remain covered are not exposed but he has forbidden to rest in this manner if there is such a likelihood. *[Zâd-ul-Ma'âd]*

The Holy Prophet (ﷺ) never slept before the *Ishâ* (night) prayer.

He never slept in a house in which a lamp has not been lit. *[Zâd-ul-Ma'âd]*

If the Holy Prophet (ﷺ) intended to take rest while he was in a state of uncleanliness (needing a *Ghusl* - bath), he would wash the unclean parts and the perform ablution.

[Zâd-ul-Ma'âd]

It was usual for the Holy Prophet (ﷺ) to perform ablution before going to bed.

If he happened to wake up during any part of the night, he would wash his hands before going to sleep again.

[Zâd-ul-Ma'âd]

Before going to sleep he used to change his *tahband*, put off his tunic and hang it, then he would dust the bedding with a piece of cloth. *[Zâd-ul-Ma'âd]*

At night, a wooden vessel was kept under the bedstead. If he woke up at night, he would pass water in this vessel.

An antimony container was always placed at the head of the bed. He used to apply antimony at sleeping time. The colour of the antimony container was invariably black. When he used the antimony he would apply the needle thrice to each eye and sometimes only twice and then one measure to both eyes.

[Ibn Sa'd]

At bed time, the Holy Prophet (ﷺ) used to discuss odd matters with his family members, sometimes about the household affairs and sometimes Muslims in general.

[Nashrut-Tib]

The Belongings of the Holy Prophet (ﷺ)

He owned a coat of mail, bows, arrows, spears and shields. He had also three gowns which he used on occasions of *Jihâd* (religious warfare).

He had a staff which he used to carry it while walking about. He used it also as a support for riding, and hung it from his seat on the camel.

He had a wooden cup with hooks attached to it. He had a glass cup, too. He had another cup which was kept under his bedstead to be used for discharging urine during the night. He possessed a small water skin and a stone jug which he used for performing ablution. There was also a trough for washing clothes and another trough for washing hands. He had an oil container and a punch for his looking glass and comb. His comb was made of teak wood. He had an antimony container

and while going to sleep he used to apply the antimony thrice in each of the eyes. *Asmad* is a superior quality antimony which he liked much and highly recommended to others. The pouch contained also two pairs of scissors and a *miswak* (a softened fibrous twig for cleaning the teeth). In addition he possessed a big cup like vessel which had four hooks. Four persons handled it. He had a vessel for measurement. The legs of his bedstead were made of teak wood. He had a club also. His bedding was made of the date-palm. This is all that the Holy Prophet (ﷺ) possessed as related in various traditions. *[Zâd-ul-Ma'âd]*

His Legacy

Hazrat 'A'isha (رضي الله عنها) has related that the Holy Prophet (ﷺ) left neither dinars nor dirhams, neither a goat or a camel. In another tradition from Umar ibn Haris (رضي الله عنه) the Prophet left nothing save a few weapons, a mule and a small plot of land, which had, in fact, been already given away as *Sadaqa* (charity).

[Kitab-us-Shifa]

It has been related by Hazrat Anas (رضي الله عنه) that the Holy Prophet (ﷺ) performed Hajj riding on an old saddle covered with a piece of coarse woolen material not worth more than a few *Dirhams*.

On this occasion he prayed as follows:

O Allah! Do make this a real *Hajj* free from ostentation and hyprocrisy.

He had performed this *Hajj* when the treasure of the world lay open at his feet and he had with him one hundred camels for sacrifice. *[Kitab-us-Shifa]*

The Benefactor of Mankind's Excellent Treatment of His Wives

Allah (Magnified be His Glory) had provided the Holy Prophet (ﷺ) with special ways and means to enable him to achieve the objectives of both his public and family life. Accordingly there

were two groups who served to transmit methodically and scrupulously the details of every aspect of the Prophet's life for the guidance and instruction of the mankind.

The first group consisted of the noble Companions (رضي الله عنهم) and the second being that of the Mothers of the Faithful, (رضي الله عنهن) They have furnished to the *Ummah* an unembellished record of the Holy Prophet's habits, customs and even practices of his family life so that this bright aspect of his holy life may become a beacon light for men inclined to acquire dignity and virtue.

His Manners with His Wives

Conjugal Life

The Holy Prophet (ﷺ) was scrupulous in maintaining a treatment of justice and equity towards his wives without making any discrimination among them. But so far as love is concerned, he used to say: "O Allah! All things over which I have control, I have divided equally among them. But do Thou not condemn me for that which is beyond my sway." (By the former were meant social obligations and by the latter love and attachment).

The Holy Prophet (ﷺ) resorted to divorce also but withdrew it. He also exercised *Eilâ* (Vow for separation from a wife for a certain period) so far as his wives were concerned.

His way of living with his wives was the best model of decency and excellent manners. He would rest against the knee of Hazrat 'A'isha (رضي الله عنها) and would also recite the Holy Quran in this position. Sometimes it so happened that when she was in menstrual period, he would still associate with her even when he was fasting. All this was the outcome of his kindness and graceful manners to his wives. When he proposed to undertake a journey, he would draw lots between his wives and whose name was drawn would then accompany him. Thus no one would have reason to grumble.

The Holy Prophet (ﷺ) used to say: The best among you is he who treats his wife best. My behaviour with my family members is best of all of you.

Everyone after *Asr* prayer, he used to visit all his wives. He would sit with them, inquire about their health and other matters. At night fall he would go to the wife whose turn it was and pass the night there.

Hazrat 'A'isha (رضي الله عنها) has related that he was so particular in observing the turn that he never gave preference to one over the other. It seldom happened that he failed to visit his wives every day. Hazrat Safiya (رضي الله عنها) once said to Hazrat 'A'isha (رضي الله عنها): 'If you can win the favour of the Prophet for me, I shall gladly yield my turn to you'. She agreed and accordingly came to him on the day of Hazrat Safiya's turn. He asked, 'A'isha! How is it that you have come today? Go back it is Safiya's turn'. She replied, 'It is the favour of Allah. He bestows it on whom. He will; and related the whole story. The Holy Prophet (ﷺ) was thus conciliated with Hazrat Safiya.

The Holy Prophet (ﷺ) used to visit his wives at anything during the night, in the early hours as well as in the last hours. Sometimes he used to go to sleep after taking bath and sometimes after *wudhu* only. The Holy Prophet (ﷺ) used to invite girls from the *Ansâr* to play with Hazrat 'A'isha (رضي الله عنها) and he also joined them in allowable matters. As and when 'A'isha (رضي الله عنها) drank water, he would take the cup from her and drink from it putting his lips on the place from which she had been drinking. Similarly when she chewed meat from a bone, he would take the bone and chew the remaining portion beginning from the very point from which she had been earing.

It is related that once he competed with Hazrat 'A'isha (رضي الله عنها) in a race and both of them ran together. Hazrat 'A'isha (رضي الله عنها) won the race. After some years, they ran together again. This time the Prophet won. The reason was that on the first occasion Hazrat 'A'isha (رضي الله عنها) had normal body, but on the second occasion she

had grown bulky. The Holy Prophet (ﷺ) said, "By winning today I have equalised your winning before."

[Madârij-un-Nubuwwah]

On occasion when the wives of the Holy Prophet told tales or narrated past events, he listened attentively and at times, he mentioned events from his own life. Hazrat 'A'isha (رضي الله عنها) has relate: "He used to sit amongst us talking and laughing in such a way that we would not feel that he was a resolute prophet. But if some religious issue cropped up or it was time for prayer, then he appeared to be a different man altogether."

There was no restriction on the wives in the matter of eating and wearing. They ate and wore whatever they liked, though due to hard circumstances wholesome food was not available. The Holy Prophet (ﷺ) did not like gold or silver ornaments for the members of his family. In those days, ivory drinkers were in vogue. He advised the wearing of such ornaments. He desired his wives to remain neat and clean. He never reproached them nor even addressed them in a harsh or disagreeable tone. If there was anything to his disliking.

Hazrat 'A'isha (رضي الله عنها) has related that the Holy Prophet would enter the house with a pleasing disposition and a smile on his lips.

[Uswa-e-Hasana]

Certain Events

It has been related by a man of Bani ﷺâ: I asked Hazrat 'A'isha (رضي الله عنها) about the disposition of the Holy Prophet (ﷺ). She replied, 'Do you not find in the Holy Quran? You are of a high standard of character (meaning that the Quran bears testimony that his disposition was of the highest standard. This description of his manners is enough). Then I asked her to tell me something about it which may come as a commentary on this verse. Hazrat 'A'isha (رضي الله عنها) said, "Once I cooked some food for him and Hafsa also did the same. I asked my maid-servant to go (and see) if Hafsa brings meals and serves it before mine is served. Hafsa brought the meals and my maid-servant upset

the plate, which fell down and was broken. (However the food fell on the piece of leather spread for serving meals and the eatables were not wasted. The Holy Prophet (ﷺ) collected the food and told Hafsa "Settle your account with 'A'isha i.e. take a plate in replacement of your one.

Note: The intention behind compensation was to comfort Hafsa (رضي الله عنها) so that she may not have the impression that the Holy Prophet (ﷺ) had tolerated the action of Hazrat 'A'isha (رضي الله عنها) had tolerated the action of Hazrat 'A'isha. Giving so much consideration to such petty matters is a positive proof of his extreme kindness, civility and far-sightedness.

Hazrat 'A'isha (رضي الله عنها) has related: I brought some *harirah* (a preparation of dry fruits, milk and sugar) which I had prepared for him. I asked Sauda, who happened to be there, to join us but due to some reason she refused to take. I told her: "Either you eat or I shall apply it on your face. Still she did not agree. So I took some *harirah* in my hand and applied it on her face. The Holy Prophet (ﷺ) saw this and laughed. Then he pressed me with his hand, (so that I might not be able to resist) and directed Hazrat Saudah to do the same and accordingly she also applied the paste on my face. The Holy Prophet (ﷺ) then laughed.

[Jami'ul-Fawaid of Mousli]

Note: This is a clear indication of his civility and the love and good relationship among his wives.

Hadis: It has been related by Hazrat 'A'isha (رضي الله عنها). One night the Holy Prophet (ﷺ) left me and went out. I under the impression that he might have gone to one of his other wives, although this impression was neither sound nor warranted in the light of his self-imposed practice, even if justice in this matter was not an obligation on his part. Hazrat 'A'isha (رضي الله عنها) could not reasonably have been suspicious but was helpless against nature. So she attributed it to jealousy which is natural.

[Nashrut-Tib]

Then he returned and seeing what I was doing in nervousness, said, 'A'isha what happened to you? Are you jealous?' I replied, There is no reason why a loving one like me should not be jealous of lovable one like you". The Holy Prophet (ﷺ) said, Your Satan seized you". I asked him, "O Apostle of Allah. Is there any Satan with me?" He replied, "Yes. (It is not particular to you). Everyone has a Satan with him". I asked, "with you too. O Apostle of Allah!" He replied, "Yes. But my Lord (Exalted be His Glory) has provided me with requisite assistance to face the Satan so much so that I am ammune now" (or according to another tradition the Holy Prophet is reported to have said that the Satan accepted Islam).

Hazrat 'A'isha (رضي الله عنها) has related: Whenever the Holy Prophet (ﷺ) spoke about Hazrat Khadijah (Radhiyallahu 'anha) he spoke highly of her and one day when he did so, I became envious of her and said, 'Why do you speak so much about a woman whose corners of the mouth were red (due to loss of teeth the skin had turned red and become visible) and Allah (*Jall-a-Shanahu*) has given you a better one (i.e. myself). He replied, "Allah has not given me better than her (in other words you are not better than her) because she came forward to believe in me when others rejected me and bore testimony at a stage when others denied my bonafide. She provided me with financial assistance at a time when others held back their hands (i.e. no one showed any sympathy to me as after the declaration of prophethood, people had become malicious). And Allah (*Jall-a-Shanahu*) also favoured me with children by her, while I did not get children by other wives." *[Musnad Ahmad]*

[From the above it is evident that his affection for Hazrat Khadijah (رضي الله عنها) was stronger than for Hazrat 'A'isha (رضي الله عنها) although the requisites of natural affection were more in Hazrat 'A'isha (رضي الله عنها) than Hazrat Khadijah (رضي الله عنها)].

Foregoing the Rights

Hadis: It has been related by Hazrat 'A'isha (رضي الله عنها): When the Holy Prophet (ﷺ) fell ill in the apartment of Hazrat Maimuna (رضي الله عنها) he asked permission of the others wives for his nursed in my apartment. All of them agreed.

From this we learn three things. The Holy Prophet observed equity in the matter of passing his time with his wives, although according to a tradition he was not obliged to do so. Secondly, if a husband desires to live with another wife out of turn, he has to obtain permission from the wife whose turn it is. Thirdly, it is well becoming on the part of a wife that in such matters she should afford a concession to her husband for his comfort.

The Companions on High

Hazrat 'A'isha (رضي الله عنها) has related: When the Holy Prophet (ﷺ) was lying critically ill, Abdur Rahman son of Abu Bakr (رضي الله عنهما) came to see him. He had a fresh *miswak*. The Holy Prophet (ﷺ) started at him and I made out that he wanted it. So I took it out of 'Abdur Rahman's hand, chewed it and after cleaning gave it to the Holy Prophet. He used the *miswak* (as was his wont) and then advanced it towards me. It fell down from his hand." The tradition continues. Then he raised his eyes towards heavenwards and prayed, "O Allah! With the Companion on High." After that he departed to meet his Lord. *[Mishkât]*

Hazrat 'A'isha (رضي الله عنها) has related: "Before his demise, I had seated him with the support of my breast. In this condition I heard him saying: O Allah! Forgive me my sins! Have mercy on me, and place me with the Companion on High (i.e. in the company of pure souls and angels).'

Some extra righteous persons regard keeping away from family life as essential for attainment of nearness to Allah. This trading refutes this view. There can be no better occasion of being near to Allah (than breathing one's last) but even at this critical moment, he had so much consideration for his wive that

he was sitting with the support of her breast. In fact such persons did not quite follow the conception of nearness to Allah. It is constant remembrance and complete submission to the will of Allah and if a wife is helpful in such devotion then this relationship is conductive to nearness to Allah.

[Adopted from Kasrat-ul-Azwâj-li-Sahib-il-Mirâj]

The Holy Prophet's Habits in Eating and Drinking

The Holy Prophet (ﷺ) never ate reclining. He used to say: 'I am a servant of Allah and sit like that and eat like that. (He used to sit in such a manner as it appeared that he was just going to get up with the support of his knees). This otherwise means that he sat with his knees upwards and the bottom of his feet touching the ground. *[Zâd-ul-Ma'âd]*

By sitting firmly and squatting cross legged while taking meals is like sitting on a support placed beneath. *[Qadi 'Ayad]*

The author of *Mawâhib* says that while taking meals it is desirable to sit in a manner that the knees are upward and the bottom of the feet touches the ground or in a manner that only right knee is kept upward and the left knee touches the ground making a sitting posture. Ibn Qaiyim has related that the Holy Prophet (ﷺ) gesture of courtesy used to keep the inner side of his left feet over the back of the right foot.

[Madârij-un-Nubuwwah]

Another gesture of the Holy Prophet's courtesy was that he never found fault with the food. If he liked it he ate it, otherwise he did not touch it but he never passed any remark as to whether it was bad or sour, or that the salt was not according to taste or that the soup was thin or thick.

[Madârij-un-Nubuwwah]

This indicates that it is unmannerly to find fault with the food and such an action is against Sunnah. Some theologians have held that it would be in order if it is mentioned by the way that the food has not been properly cooked and that the provision

has gone waste. But even in this case, the feelings of the cook are likely to be hurt. As such it is better not to do so.

[Madârij-un-Nubuwwah]

The Holy Prophet (ﷺ) used to say *Bismillah* (in the name of Allah) before beginning to eat and to praise Allah at the end in the following words: *[Zâd-ul-Ma'âd]*

اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ (زادالمعاد)

He used to wash his hands before taking meals, ate with his right hand and from before him. *[Zâd-ul-Ma'âd]*

If the vessel was full of food to its top, then he would not begin eating from the top but from the bottom before him and is reported to have said that the blessing descends from the top of it (vessel). *[Ibn-e-Majah, Mishkât]*

While eating he would never put the whole of his fingers into the food. *[Nashrut-Tib]*

Hadis: Ka'b Ibn Malik has related that the Holy Prophet's habit was to eat with three fingers, and he used to lick them clean.

[Shamâ'il-e-Tirmizi, Muslim]

In some traditions it occours that he used to lick the middle finger first, then the forefinger and after it the thumb.

[Khasâ'il-e-Nabawi]

If an item of food was thin, he would also use the ring finger, but only rarely. *[Tabrani, Khasâ'il-e-Nabawi]*

The Holy Prophet (ﷺ) never blew in any food or drink and considered it to be bad habit. (Ibn Sa'd) He did not smell the food and thought it undesirable. *[Nashrut-Tib]*

If there was one item of food only, he would take it from before him and if thee were more items but in one dish, he would extended his hand to other sides also. *[Zâd-ul-Ma'âd]*

When meals were served to him, he would say,

اَللّٰهُمَّ بَارِكْ لَنَا فِيْمَا رَزَقْتَنَا وَقِنَا عَذَابَ النَّارِ بِسْمِ اللّٰهِ

'O Allah! Bless us in what thou hast given to us, and save us from the punishment of Hell fire. (I begin) with the name of Allah:

When the Holy Prophet (ﷺ) took the first morsel of the food, he would say, (O Great Forgiver). After finishing the meals he would say —

الْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِيْنَ (شمائل ترمذی)

All praise is due to Allah who gave us to eat and drink and made us Muslims. *[Shamâ'il-e-Tirmizi]*

When the table cloth was removed he would say:

الْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ غَيْرَ مَكْفِيٍّ وَّلَا مُوَدَّعٍ وَّلَا مُسْتَغْنًى عَنْهُ رَبَّنَا.

(بخاری، زادالمعاد ترمذی)

Praise be to Allah, a praise which is good and pure and blessed. We can neither eschew this food, nor forego it, nor do without it. O our Cherister! (Accept from us our thanks).

When the Holy Prophet (ﷺ) was invited by somebody (to a meal) he would pray for the host in the following words:

اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْ مَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ (زادالمعاد مدارج النبوة)

O Allah! Bless them in what Thou has hast bestowed on them, forgive them and have mercy on them.

[Zâd-ul-Ma'âd; Madârij-un-Nubuwwah]

After meals he would wash his hands and dry them by rubbing them together or on the face and head. In one of the reports, drying the hands on the other parts washed in *Wudhu* (ablution) has also been mentioned. *[Ibn-e-Majah]*

Wudhu (Ablution) before Meals

Hazrat Ibn Abbas (رضی الله عنه) has related: Once as the Holy Prophet (ﷺ) came out from the closet, meals were served to him and he was requested to indicate whether water should be brought of *Wudhu*. He replied, "I have been commanded to perform *Wudhu* only when I have to pray". *[Shamâ'il-e-Tirmizi]*

Saying *Bismillah* (in the name of Allah) Before Meals

Amr bin Salma (رضي الله عنه) once came to the Holy Prophet (ﷺ) when meals had just been served to him. The Prophet said, "Come closer, son, and saying *Bismillah* (in the name of Allah) commence eating with the right hand from before you."

[Shamâ'il-e-Tirmizi]

There is unanimous agreement (amongs the theologians) that saying *Bismillah* before taking a meal is a *Sunnah* but eating food with the right hand is a *Sunnah* according to majority of them while some of them hold it to be a *wâjib* (obligatory). It has been commissioned by the Holy Prophet (ﷺ) that one should eat and drink with his right hand for Satan eats and drinks with the left hand. *[Khasâ'il-e-Nabawi]*

Hazrat Anas (رضي الله عنه) has related on the authority of the Holy Prophet (ﷺ) that Allah, the Glorious and the Magnificent expresses great pleasure when a servant of his thanks him on taking a draught of water.

اَللّٰهُمَّ لَكَ الْحَمْدُ وَلَكَ الشُّكْرُ لَا اُحْصِيْ ثَنَاءً عَلَيْكَ (شمائل ترمذی)

[Shamâ'il-e-Tirmizi]

If someone began eating food without having recited *Bismillah*, the Holy Prophet hold his hand and command him to say *Bismillah*. *[Zâd-ul-Ma'âd]*

According to theologians, it is preferable to say *Bismillah* aloud so that this may serve as a reminder to those who may have forgotten to do so. *[Khasâ'il-e-Nabawi]*

One will not be questioned for a bounty on the Day of Reckoning which is preceded by *Bismillah* and followed by *Alhamdu Lillah*.

Hazrat 'A'isha (رضي الله عنها) has narrated that the Holy Prophet (ﷺ) said, 'if one forgets to say *Bismillah* at the beginning and recollects it during or after the meals, he should say, (in the name of Allah at the beginning and at the end of it).

[Zâd-ul-Ma'âd; Shamâ'il-e-Tirmizi]

His Food

Hazrat 'A'isha (رضي الله عنها) has related that till the death of the Holy Prophet (ﷺ) his family members did not get a full meal of even barley bread for two successive days. *[Shamâ'il-e-Tirmizi]*

(It may be that they could have taken dates to their satisfaction but they did not get enough bread on two successive days).

The Holy Prophet has often taken wheaten bread.

[Khasâ'il-e-Nabawi]

Sahl Ibn Sa'd (رضي الله عنه) on being asked by some one as to whether the Holy Prophet (ﷺ) had ever taken bread prepared them superfine flour, replied that superfine flour was unknown during his life time. *[Bukhari; Shamâ'il-e-Tirmizi]*

Hazrat Anas (رضي الله عنه) has related that the Holy Prophet (ﷺ) never took meals off a table. He never ate food from small plates, nor *chapati* (thin loaf) was baked for him. He used to take food served on a piece of leather (spread on the ground).

[Shamâ'il-e-Tirmizi]

His Favourite Dishes

Hazrat 'A'isha (رضي الله عنها) has related: The Holy Prophet (ﷺ) once said, "What a nice condiment vinegar is." *[Shamâ'il-e-Tirmizi]*

According to a tradition, the Holy Prophet prayed for vinegar to be blessed and mentioned that the former prophets also used this (vinegar) with food. According to another tradition, the Holy Prophet is reported to have said that the house in which there is vinegar, there is no need for a condiment.

[Ibn-e-Majah]

Abu Usaid (رضي الله عنه) has related that the Holy Prophet said: Use olive oil in food as also for annointing, for this comes from a blessed tree. *[Shamâ'il-e-Tirmizi]*

The Holy Prophet (ﷺ) relished the meat of foreleg (and on one occasion when it was offered to him) he took a bite of it, i.e. he did not cut it with a knife or any other thing.

The Holy Prophet has impressed the desirability of biting the meat. in one of the traditions he has directed to bite the meat, for that is more beneficial and wholesome.

[Khasâ'il-e-Nabawi]

In a tradition it occours that the meat of hip-joint is the best meat. *[Shamâ'il-e-Tirmizi]*

Hazrat Anas (رضي الله عنه) has related that the Holy Prophet specially relished roast meat and pumpkin as condiment.

[Ibn Sa'd, Shamâ'il-e-Tirmizi]

Hazrat 'A'isha (رضي الله عنها) has related that the Holy Prophet (ﷺ) had a liking for vinegar, olive oil, sweets and honey.

[Zâd-ul-Ma'âd]

The Holy Prophet is reported to have eaten chicken, red duck, mutton, beef and flesh of camel. He relished *Surîd* (bread crumbled and mixed with soup which may have pieces of meat in it). He also ate black pepper and spices. He is reported to have eaten dates (raw, ripe or dried) beet and hasa (soup made of flour, water and either oil or clarified butter/cheese).

Hazrat Anas (رضي الله عنه) has related that the Holy Prophet (ﷺ) liked what was at the bottom of the pot. He used to eat cucumber with dates as Abdullah bin Ja'far has reported on the authority of Hazrat 'A'isha (رضي الله عنها) that the Holy Prophet used to eat water melon with dates and to say that the heat of the one is broken by the coolness of the other. He liked cold sweet water. He used to drink water and milk as well as water obtained from steeped dates from the same cup. This cup was rough and was made of wood with iron strips affixed on it. *[Ibn Sa'd]*

He also said that excepting milk there is nothing which could serve both as a food and drink. *[Nashrut-Tib]*

Hospitality

The Holy Prophet (ﷺ) used to request his guest again and again to take meals with him. Once having served a person with milk, he asked him again and again to drink more until the man said: "By the Lord (Most High) Who has sent you with Truth, I have no room left for more."

[Bukhari; Madârij-un -Nubuwwah]

If the Holy Prophet chanced to eat along with people he was the last to finish eating. As some people habitually taken much time in eating and when they see others getting up, they feel embarrassed and also finish eating. As such in order to accommodate such persons the Holy Prophet (ﷺ) continued eating bit by bit till the end.

[Zâd-ul-Ma'âd, Ibn-e-Majah, Baihaqi, Mishkât]

When he was in the company of people and wished to give someone some thing to eat or drink, he would hand it over to one who was sitting on his right as he thought him to be more rightful. In case he wished to give it to someone who was sitting on his left then he used to do so with the permission of the person sitting on his right. He used to do so scrupulously irrespective of the importance of the person sitting on his left.

[Bukhari; Muslim; Zâd-ul-Ma'âd]

Whenever the Holy Prophet (ﷺ) was invited to a meal and some uninvited person accompanied him, he would ask permission of the host and would then keep him in his company. *[Madârij-un-Nubuwwah]*

Few Noble Habits about Eating

Hazrat Asmâ' (رضي الله عنها) has related that whenever hot food was brought to the Prophet (ﷺ), he would keep it covered until the force of its steam had gone and used to say that there is great blessing in cold food. *[Dârimi, Madârij-un-Nubuwwah]*

Hazrat Anas (رضي الله عنه) has related that the Holy Prophet (ﷺ) said, "When food is set down, take off your sandals, for it gives more rest to your feet." *[Ibn-e-Majah; Mishkât]*

The Holy Prophet (ﷺ) did not drink water after taking meals as it affects digestion adversely. One should not drink water until the food is nearly digested. *[Madârij-un-Nubuwwah]*

He also used to take evening meal even if it comprised of a few dates. He used to say that giving up evening meal hastens old age. *[Tirmizi; Sunan Ibn-e-Majah; Zâd-ul-Ma'âd]*

If he found a date or a piece of bread lying in a clean place he would remove the dirt and eat it. *[Muslim]*

He advised people not to go to bed immediately after taking meals (as this increased sluggishness of heart). *[Zâd-ul-Ma'âd]*

Taking rest for a while after forenoon meal is reported from the Holy Prophet (ﷺ). *[Zâd-ul-Ma'âd]*

One should be content with the food that is available being unmindful of its quality or quantity and should eat it as a bounty from Allâh. *[Mâlik]*

One should always bear in mind that he eats to be fit enough to carry out the command of Allah. *[Al-Targhib-wa-Tarhib]*

The Holy Prophet (ﷺ) used to induce people to be sparing in diet and to say that let one third of the stomach be for food, one third for water and one third be left for the stomach itself (breathing). *[Zâd-ul-Ma'âd]*

He used to take fruits and vegetables with their correctives *[Zâd-ul-Ma'âd]*

Right hand should be used in giving food to somebody and similarly in taking food from somebody. *[Ibn-e-Majah]*

Eating together brings blessings. *[Abu Dawud]*

The greater the number of hands at meals, the greater the blessings. *[Mishkât]*

Picking up whatever falls on the cloth or from a cup during eating and taking it brings reward (from Allah). In some traditions it occurs that this protects from poverty and leprosy and one who does so, his offspring is protected from being muddle headed and is favored with complete peace.

[Madârij-un-Nubuwwah]

Hazrat Ibn Abbas (رضي الله عنه) has narrated that one who picks up and eats the things fallen on the cloth, gets handsome and beautiful children and he is protected from poverty.

[Madârij-un-Nubuwwah]

Hazrat Ali (رضي الله عنه) has forbidden eating garlic unless it was cooked. *[Tirmizi, Abu Dawud, Mishkât]*

While eating together, an elderly and respectable person should be requested to begin eating. *[Muslim]*

While eating, if some eatable or a morsel falls down, it should be eaten after removing the dirt. It should not be left for the Satan. *[Ibn-e-Majah; Muslim]*

While taking meals, if someone drops in, he should be requested to join. *[Ibn-e-Majah]*

The people at meals should rise only after the cloth (spread for serving food) is removed. *[Ibn-e-Majah]*

Eating the First Fruit of the Season

Whenever a new fruit of the season was presented to him, he would touch it with his eyes and lips and say:

اَللّٰهُمَّ كَمَا اَرَيْتَنَا اَوَّلَهُ اَرِنَا اٰخِرَهُ

O Allah! show us its last as Thou has shown us its first. He would then offer it to the youngest child present in his company. *[Zâd-ul-Ma'âd]*

His Noble Manners in Drinking

Hazrat Anas (رضي الله عنه) has related that the Holy Prophet (صلى الله عليه وسلم) used to breathe three times in the course of a drink and to say that

drinking in this manner is more acceptable, more thirst quenching and more wholesome. *[Shamâ'il-e-Tirmizi]*

In another tradition it has been expressly mentioned that one should not breathe into a vessel while drinking but should remove his lips from the cup.

[Zâd-ul-Ma'âd; Shamâ'il-e-Tirmizi]

The Holy Prophet (ﷺ) best liked sweet cold water.

[Zâd-ul Ma'âd]

Drinking water after taking meals is not the sunnah of the Holy Prophet (ﷺ) particularly when the water be warm or intensely cold since both these are harmful. *[Zâd-ul-Ma'âd]*

The Holy Prophet (ﷺ) did not consider it advisable to drink water being tired with exercise, after taking food or fruit, after sexual intercourse and after a bath. *[Zâd-ul-Ma'âd]*

It occurs in traditions that the Holy Prophet (ﷺ) has advised that one should sip the water and should not drink it without stopping. *[Madârij-un-Nubuwwah]*

Whenever the Holy Prophet (ﷺ) desired any beverage to be distributed to a company, he would direct that the elderly people should be served first and in case of a drinkable item being served again and again, he would ask that the next round should start from the person next to the one who was served last. When he served a beverage to his friends, he would be the last to drink saying that the cup bearer (*Sâq*) is usually the last to drink. The noble habit of the Holy Prophet (ﷺ) used to drink water sitting and in authentic traditions, it occurs that he has forbidden drinking water standing and has even forbidden drinking with one hand. *[Zâd-ul-Ma'âd]*

Hazrat Abbas (رضي الله عنه) has related that the Holy Prophet (ﷺ) said:

"When Allah gives one anything to eat he should say:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَاَطْعِمْنَا خَيْرًا مِّنْهُ

O Allah! Bless us in this and give us what is better than it. In case of milk one should recite the following:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ (شمائل ترمذی)

O Allah! Bless us in this and give us plentiful.

The Holy Prophet (ﷺ) definitely liked sweet cold water the most and such water was brought for him from far off places.
[Khasâ'il-e-Nabawi; Madârij-un-Nubuwwah]

The Holy Prophet (ﷺ) has taken honey mixed in water and this he used to do early in the morning. After some time when he felt hungry, he would take whatever was available.
[Madârij-un-Nubuwwah]

The Holy Prophet (ﷺ) liked him. He said, 'There is nothing (other than milk) which serves both as food and drink.' After taking meals he used to recite the following supplication:

اَللّٰهُمَّ زِدْنَا خَيْرًا مِّنْهُ

'O Allah! Give us more and better than this.
[Shamâ'il-e-Tirmizi]

Sometimes he used to drink pure milk and sometimes mixed with water. *[Madârij-un-Nubuwwah]*

Hazrat Ibn Abbas (رضی اللہ عنہ) has related that when brought a bucket of zam zam water, he drank it while standing. (Probably there was no room to sit at that moment). *[Shamâil-e-Timrizil]*

Some have held that drinking while standing is particular for *zam-zam* and *wudhu* water. *[Madârjj-un-Nubuwwah]*

His Usual Clothing and Dressing

His principle in the matter of dress was convenience and informality. He would put on what was available and was not at all finical about it, i.e. he never cared for any particular kind or quality of clothing and under no circumstances, for fine and expensive one. He contented himself with whatever met the need for clothing.

His dress consisted generally of a wrap or mantle and an Izâr (lower garment) made of coarse cloth. He is reported to have worn woolen clothing also. It has been narrated that his wrap was full of patches. He used it and would say, "I am only a servant, and dress myself like one." *[Tradition from Shaikhain]*

Hazrat Ibn Umar (رضي الله عنه) has related that the Holy Prophet (ﷺ) has said: Of all the merits of a believer the best in the sight of Allah is that he keeps his clothes clean and that he is content with what little he has. The Holy Prophet (ﷺ) disliked dirty and soiled clothes and considered them disgusting.
[Madârij-un-Nubuwwah]

The Holy Prophet (ﷺ) would put on the lower garment, letting them in from calling down and raising it behind.
[Madârij-un-Nubuwwah]

Whenever the Holy Prophet (ﷺ) condemned pride and conceit, the companions would say: "But O Apostle of Allah; man likes his dress to be fine and his shoes to be nice." The Holy Prophet (ﷺ) would say;

إنّ الله جميلٌ يحبّ الجمال (الكبر بطر الحق)

[Surely Allah is elegant and loves elegance]

According to another tradition he would say: 'Surely Allah is subtle and loves subtlety' إنّ الله جميلٌ يحبّ الجمال

In keeping with this view, the Holy Prophet (ﷺ) used to dress elegantly when he had to meet delegations. He did so also on Fridays and the two Eid days. For this purpose he used to keep a separate suit of clothes. *[Madârij-un-Nubuwwah]*

According to Hazrat Umm Salama (رضي الله عنها), the clothing, the Holy Prophet (ﷺ) liked best was a shirt, although he very often put on lower garment and mantle but still the clothing which he liked best was a shirt. *[Shamâ'il-e-Tirmizi]*

Hazrat Anas (ؓ) has related that the shirt of the Holy Prophet (ﷺ) was made of cotton with short length and short sleeves. It had cotton buttons and had an opening on the chest. This is the style of a shirt according to Sunnah. *[Madârij-un-Nubuwwah]*

One of the Companions has related: Once the Holy Prophet (ﷺ) saw me wearing poor garment and he asked me whether I had any property. When I replied that I had every kind of wealth and property, he said, "Let the mark of His favour and honour to you be seen." (This means that one should thank Allah for that).

On another occasion he saw a dishevelled man with untidy hair and said, "Could this man not find something to wash his garment with (i.e. soap or any other such thing)?"

[Madârij-un-Nubuwwah; Mishkât]

The Holy Prophet (ﷺ) liked wearing white clothes and said, "They are the best clothes, your living persons should water them, and enshroud your dead in them."

[Madârij-un-Nubuwwah; Shamâ'il-e-Tirmizi]

The Holy Prophet (ﷺ) used to wear black blanket. Hazrat 'Aisha (ؓ) has related that one morning, the Holy Prophet went out wearing a variegated garment of black hair.

[Shamâ'il-e-Tirmizi]

When the Holy Prophet (ﷺ) entered Mecca as victorious he was wearing a black turban. *[Madârij-un-Nubuwwah]*

The Holy Prophet (ﷺ) used to wear woolen clothes and very often wrapped himself with a sheet. *[Madârij-un-Nubuwwah]*

As the Holy Prophet (ﷺ) was the most purified and refined of all human beings, the signs were evident from his noble body. His clothes would never get dirty as a result of contact with his body. No lice were to be found in his clothes and a fly did never settle either on his body or on his clothes.

[Madârij-un-Nubuwwah]

The Holy Prophet (ﷺ) wore leather socks and performed *masah* (wiping with wet hands) on them.

[Madârij-un-Nubuwwah]

Summing up, the Holy Prophet (ﷺ) used to wear whatever was available irrespective of its having been made of cotton or wool or flax (linen). He has put on wraps from Yeman gown, short *Pajamas* (trousers), *Tahband* (lower garment) plain sheet, ordinary socks and sandals. Plain cloth, plain and striped black cloth, black dress and a gown with sleeves of green silk too were used by him. *[Zâd-ul-Ma'âd]*

Pajamas (Trousers)

The Holy Prophet (ﷺ) is reported to have purchased a *pajama* and evidently it was purchased for wearing. His companions (رضي الله عنهم) used to wear *pajamas* with his permission.

[Zâd-ul-Ma'âd]

It is one of the authentic traditions from Hazrat 'Aisha (رضي الله عنها) once she took out an old blanket and a coarse cotton sheet and said: "These are the two garments that were on the body of the Holy Prophet (ﷺ) at the time of his death." *[Zâd-ul-Ma'âd]*

His Shirt

Mulla Ali Qari has related on the authority of Dimyâti that the shirt of the Holy Prophet (ﷺ) was made of cotton. It was not long and its sleeves were not long either. *Bijûri* has written that the Holy Prophet had only one shirt. Hazrat 'Aisha (رضي الله عنها) has related that it was not the Holy Prophet's custom to retain something from the morning meal for the evening or from the evening meal for the next morning. He did not have more than one of any item of dress-shirt wrap *tahband* (lower garment) or sandals. Munâwi has related on the authority of Hazrat Abbas (رضي الله عنه) that neither the Prophet's shirt was too long nor its sleeves were long. In other traditions it has been related on the authority of Hazrat Ibn Abbas (رضي الله عنه) that his shirt was usually above the ankles. *[Shamâ'il-e-Tirmizi; Khasâ'il-e-Nabawi]*

Hazrat Asma' (رضي الله عنها) has related that the sleeve of the Holy Prophet's shirt came to the wrist. *[Shamâ'il-e-Tirmizi]*

The sleeves of the Holy Prophet's shirt were neither narrow nor loose but were of moderate width and upto the wrist while his mantle used to be upto the fingers but not beyond the shirt used by the Holy Prophet during journeys was slightly shorter in length and so were its sleeves. *[Zâd-ul-Ma'âd]*

The Holy Prophet's shirt had its opening at the chest. Sometimes he would unbutton the opening and his chest became visible. He used to say prayer in this condition. *[Shamâ'il-e-Tirmizi]*

When the Holy Prophet put on a shirt, he used to begin with the right side. *[Zâd-ul-Ma'âd]*

Iyâs Ibn Jafar Al-Hanafi has reported that the Holy Prophet had a kerchief with which he dried (his face etc.) after ablution. *[Ibn Sa'd]*

Turban

Wearing a turban is *Mustahab* (desirable) and the Holy Prophet has also commanded to do so. "Keep to turbans. This will make you more forbearing (Fath-ul-Bâri). When asked by someone whether wearing a turban is a sunnah Hazrat Abdullah Ibn Umar (رضي الله عنه) replied in the affirmative. *[Aini]*

Amr bin Hurais (رضي الله عنه) said, "I still have that scene before my eyes when the Holy Prophet (صلى الله عليه وسلم) delivered a sermon from the *mimber* (pulpit) and that he was wearing a black turban with its end hanging between the two shoulders." *[Khasâ'il-e-Nabawi from Muslim and Nasa'i]*

When he used to put on a turban, he used to lower down the end between the two shoulders and often his turban did not have a loose end. *[Nashrut-Tib; Shamâ'il-e-Tirmizi]*

The loose end of his turban was about a span in length. But a length of more than one cubit has also been reported while the turban itself used to be about seven yards in length.

[Khasâ'il-e-Nabawi]

To have a cap underneath the Turban is Sunnah.

His Cap

The Holy Prophet (ﷺ) used to put on a white cap. At home he wore a low, flat cap made of white cloth. He is reported to have used quilted cap made of coarse cloth. *[Al-Siraj-ul-Munir]*

His *Tahband* and *Pajamas*

The usual practice of the Holy Prophet (ﷺ) was to wear a ***Lungi*** (a sheet wrapped around the waist down to the knees). His wearing *Pajamah* (loose trousers tied round the waist) is a matter about which there is difference of opinion. In some traditions, it occurs that he has worn *Pajamas* and that his companions were seen wearing it. According to another tradition he was asked whether he ever wore Pajamas, he replied: "Yes. I have been required to cover my body. To cover a body, there is no other thing better than this."

[Khasâ'il-e-Nabawi; Zâd-ul -Ma'âd]

His *Tahband* (lower garment) was four cubits and one span in length and in width it was three cubits and one span.

[Shamâ'il-e-Tirmizi]

According to some traditions his sheet was four cubits in length and two and a half cubits in width. His *tahband* (lower garment) was four cubits and one span in length and two cubits in width. He used to keep his *Tahband* above mid calves with the hem in front remaining lower than the rear.

[Khasâ'il-e-Nabawi]

The Holy Prophet (ﷺ) is reported to have said, "The way for a believer to put on a *Tahband* (lower garment) is to have it half way down his legs, and he is guilty of no sin if it comes half way between that and the ankles, but what comes lower than that is in hell fire. On the day of resurrection, Allah will not look at the person who trails his lower garment conceitedly"

[Abu Dawud, Ibn-e-Majah; Zâd-ul-Ma'âd; Mishkât]

Hazrat Anas (رضي الله عنه) has related that of all the items of clothing the Holy Prophet (ﷺ) liked Yemani printed wrapping sheet the best. *[Shamâ'il-e-Tirmizi]*

Sometimes he used to put on the wrapping sheet in such a way that he would pass it through the right armpit and then cover the left shoulder.

Hazrat Abu Said Al-Khudri (رضي الله عنه) has related that the Holy Prophet (ﷺ) would put on new clothes only on Friday. The Holy Prophet did like white clothing but of coloured clothes he liked green the most. *[Zâd-ul-Ma'âd]*

Pure and deep red colour was not liked by the Holy Prophet (ﷺ).

When he put on a new dress, he would thank Allah in the following words mentioning the name of the dress:

اَللّٰهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيْهِ اَسْئَلُكَ خَيْرَهٗ وَخَيْرَ مَا صُنِعَ لَهٗ وَاَعُوْذُبِكَ مِنْ شَرِّهٖ وَشَرِّ مَا صُنِعَ لَهٗ

O Allah! All praise are due to Allah; As you have clothed me, I ask Allah to grant me its benefit and benefit of what it is made for. I seek refuge with thee from its evil and the evil of what it is made for.

Sometimes he prayed as follows:

All praise is due to Allah who has clothed me with something with which to cover my nakedness and adorn myself in my lifetime. He used to give his old clothes as charity (*Sadaqah*). *[Zâd-ul-Ma'âd]*

Mostly he used to wear cotton clothes, but is reported to have occasionally worn clothes made of wool and fine linen. *[Zâd-ul-Ma'âd]*

He used to take particular care in covering himself with a wrap so that his body should not be visible. Probably this was his manner while he lay down.

Abu Rimsha has related that he once saw the Holy Prophet (ﷺ) covering himself with two green wrapping sheets.

[Shamâ'il-e-Tirmizi]

His Foot Wear

The Holy Prophet (ﷺ) used to wear shoes resembling a Chappal or wooden Sandals. He wore also black socks made of leather and used to do Masah (wiping with wet hands) over them in Wudhu (ablution). His Sandals had two thongs, their straps being doubled, (one in between the toe and the next finger, the other one in between the third and the fourth finger). The strap on the upper side was also double.

His shoe was as long as one span and two finger breadths. The straps were apart to the extent to two finger breadths in the inner side.

He used to put on shoes made of tanned leather (having no hair on it) and used to put his feet in them after performing *wudhu.* This has been reported by Hazrat Ibn 'Umar (رضي الله عنه). He often offered prayers with shoes. (His shoes used to be free from uncleanliness and were made in such a way that the fingers touched the ground).

He is reported to have worn shoes made of tanned leather (having no hair on it). *[Mishkât]*

Hazrat Abu Hurairah (رضي الله عنه) has related that the Holy Prophet said, "When one of you puts on sandals, he should put on the right one first and when he takes them off, he should take off the left one first, so that the right one should be the first to be put on and the last to be taken off."

[Shamâ'il-e-Tirmizi; Mishkât]

Sometimes he would wear his shoes while standing and sometimes while sitting. Whenever he lifted up his shoes, he did so with the index finger of his left hand.

[Shamâ'il-e-Tirmizi]

His Noble Habits Regarding Perfumes

He liked aromatic things and perfume and used them profusely. He also recommended their use to others. *[Nashrut-Tib]*

The Holy Prophet (ﷺ) is also reported to have used perfumes in the last watches of night. On waking up he would perform Wudhu after relieving himself and would then apply perfume on his clothing. If perfume was presented to him, he would never refuse it. He considered it undesirable to refuse any sweet smelling thing. *[Shamâ'il-e-Tirmizi]*

The Holy Prophet liked Henna flowers very much. Of all the perfumes he liked musk and aloes wood (oud) the most. *[Zâd'-ul-Ma'âd]*

He applied perfume to his hand head also. Hazrat Ibn 'Umar (رضي الله عنه) has related that the Holy Prophet (ﷺ) said that there were three things which one should not refuse, viz. a pillow, oil, perfume and milk.

Hazrat Abu Hurairah (رضي الله عنه) has related that the Holy Prophet (ﷺ) has said: "The perfume for men is that whose odour is apparent but whose colour is hidden, viz. rose and kewrâh (a kind of fragrant plant) and the perfume for women is that whose colour is apparent but whose odour is hidden, viz. henna and saffron" *[Shamâ'il-e-Tirmizi]*

Hazrat Anas (رضي الله عنه) told the Holy Prophet (ﷺ) had Sukka (perfume container of mixed perfume) with which he perfumed himself. *[Shamâ'il-e-Tirmizi]*

Use of Antimony

Hazrat Ibn 'Abbas (رضي الله عنه) has related that the Holy Prophet (ﷺ) had a collyrium container out of which he applied collyrium every night. In each eye three times. *[Ibn Sa'd; Shamâ'il-e-Tirmizi]*

Imran Ibn Abi Anas has related that the Holy Prophet (ﷺ) used to apply antimony thrice in the right eye and twice in the left. *[Ibn Sa'd]*

Ibn Abbas (رضي الله عنهما) has related that the Holy Prophet (ﷺ) said, "Apply antimony regularly, as it clears the sight, makes the hair grow and is the best of things beautifying the eyes." *[Shamâ'il-e-Tirmizi; Ibn Sa'd]*

His Hair

The hair of the Holy Prophet (ﷺ) was in length upto the middle of his ears. In other traditions his hair was in line with the ears and in a third traditions hair reached the lobes of his ears. Yet there are traditions according to which his hair came down to the shoulders or near the shoulders. *[Shamâ'il-e-Tirmizi]*

All these traditions can be reconciled if it is taken that when he applied oil or combed it, the hair looked longer, alternately, the traditions represent the position before and after trimming.

In *Mawâhib* and also in Majma'ul-Bihâr it has been mentioned that if there was long interval after trimming the hair, it would grow long and after trimming it would be short. This indicates that the Holy Prophet (ﷺ) used to have his hair trimmed and not shaved. About shaving (halq), the Holy Prophet has himself mentioned that excepting the occasions of Hajj and Umrah, he did not have the hair shaved. *[Madârij-un-Nubuwwah]*

The Holy Prophet (ﷺ) used to comb his hair very often. Whenever he saw anyone with dishevelled and untidy hair, he would express his dislike and say: 'Has anyone of you seen him,' indicating him to be a devil. In like manner he did not approve of men who indulged much in self-adornment or had very long hair. He loved moderation. *[Madârij-un-Nubuwwah]*

His Noble Habits about Combing & Oiling the Hair

While going to sleep the Holy Prophet (ﷺ) would brush his teeth with *miswak*, perform wudhu and comb the hair of his

head and beard. Whether he was at home or on a journey, the Holy Prophet (ﷺ) always kept seven things at the head of the bed, an oil container, comb, collyrium container, a pair of scissors, a *miswak*, a looking glass and a small wooden spit to serve as a scratcher. *[Zâd-ul-Ma'âd]*

First of all he applied oil to his beard and head and thereafter combed them. Ibn Jurayj has reported that the Holy Prophet (ﷺ) used to travel with a comb, mirror, oil, *miswak*, and collyrium. *[Ibn Sa'd]*

Anas bin Malik (رضي الله عنه) has related that the Holy Prophet (ﷺ) used to apply oil to his head frequently and washed his beard with water.

Modernation in Adornment

The Holy Prophet (ﷺ) at first used to arrange his hair without a parting. Later on the used to part them. *[Shamâ'il-e-Tirmizi]*

In another tradition, it occurs that he used to comb his hair every second day (Nashrut-Tib). Yet in another tradition from Humaid bin Abdur Rahman it is reported that the Holy Prophet (ﷺ) used to comb his hair occasionally. *[Shamâ'il-e-Tirmizi]*

It has been related by Hazrat Anas (رضي الله عنه) that the hair of the Holy Prophet (ﷺ) was neither very thick nor quite straight but were slightly curly and reached upto the lobes of his ears. *[Shamâ'il-e-Tirmizi]*

Hazrat 'A'isha (رضي الله عنها) has related that the Holy Prophet (ﷺ) preferred to begin with the right hand while performing *Wudhu* (ablution) combing hair and wearing shoes. *[Shamâ'il-e-Tirmizi]*

The Holy Prophet (ﷺ) would sometimes first wet his beard and then comb it. When he saw his face in the looking glass, he would say:

اَللّٰهُمَّ حَسَّنْتَ خَلْقِيْ فَحَسِّنْ خُلُقِيْ وَ اَوْسِعْ عَلَيَّ فِيْ رِزْقِيْ

O Allah! Thou hast made my creation superior, make my manners superior and give me sustenance in abundance.

[Nashrut-Tib; Shamâ'il-e-Tirmizi]

Use of Hair Oil

Whenever he wanted to grease his head, the Holy Prophet (ﷺ) would take some oil in the palm of his left hand and apply a little of it to his brows, then to his eyes and the rest to his head. In the like manner when he would apply oil to his beard, he would do so first to his eyes and then to the beard.

[Zâd-ul-Ma'âd]

Hazrat Anas (ﷺ) has related that the Holy Prophet (ﷺ) often greased his head and combed his beard and he often wore head veil (cover) which due to excessive use of oil looked like a piece of cloth of an oil seller.

[Shamâ'il-e-Tirmizi; Zâd-ul-Ma'âd]

Whenever he greased his head, he would begin with the portion attached to the neck (Throat). When he would apply oil to his head, he would begin from the side of forehead (forelocks).

[Zâd-ul-Ma'âd]

His Beard

The beard of the Holy Prophet (ﷺ) had so thick and profuse hair that it covered the whole of his chest. *[Shamâ'il-e-Tirmizi]*

In Madârij-un-Nubuwwah, it has been stated on the authority of 'Ashshifâ of Qadi 'Ayaz that the Holy Prophet's beard had so much profuse hair that it had covered the whole of his chest. According to Hanafi school of thought, it should not be less than a handful. *[Madârij-un-Nubuwwah]*

The Hair under the Armpit

In some traditions it occurs that the Holy Prophet used to pluck out the hair under the armpit. *[Madârij-un-Nubuwwah]*

The Hair Below the Belt

In some traditions it occurs that he shaved the pubes while in others use of depilatory has been mentioned.

[Madârij-un-Nubuwwah]

Paring the Nails

According to traditions he used to get his nails pared either on Friday or on Thursday in the following orders.

Right hand: Forefinger, middle finger, ring finger and little finger.

Left hand : Little finger, ring finger, middle finger, forefinger, thumb and right thumb.

In getting the nails of his feet pared, the Holy Prophet (ﷺ) observed the following order.

Right foot: Beginning with the little toe to the great toe successively.

Left foot: Beginning with the right toe to the little one successively.

The Holy Prophet (ﷺ) used to get his nails pared every fifteenth day. *[Shamâ'il-e-Tirmizi]*

About the Dressing of His Hair (Head)

When he would get his head shaved, he would get the whole of it shaved or retain the hair on the whole head. He did not do so that a part of it was shaved and the remaining part was left unshaven. *[Zâd-ul-Ma'âd]*

Hazrat Ibn Abbas (رضي الله عنه) has related the Holy Prophet (ﷺ) used to trim the moustache. *[Zâd-ul -Ma'âd]*

In a number of traditions, Holy Prophet has commanded growing of beard and has impressed the trimming of moustache. The majority of theologians have held that clipping the moustache is a Sunnah but clipping should be done in a manner resembling shaving. *[Khasâ'il-e-Nabawi]*

Hazrat Anas (رضي الله عنه) related that the Holy Prophet said, "Do not left forty days elapse without trimming the moustache and paring the nails." *[Sahih Muslim]*

Hazrat Ibn 'Umar has related that the Holy Prophet (ﷺ) said, "Do the opposite of what the polytheists do; let the beard grow long and clip the moustache."

[Zâd-ul-Ma'âd; Muslim; Bukhari]

He who has hair should wash it and keep it clean. Instead of combing the hair and beard every day, it is better to comb them every second day. *[Abu Dawud; Zâd-ul-Mu'âd; Mishkât]*

It is permissible to dye the grey hair of the beard with henna but the use of black dye is forbidden and therefore undesirable.

[Bahisti Gohar, Khasâ'il-e-Nabawi]

Sunan about Mostache and Beard

Sunnah: (In case exceeding one first). Taking off some hair off the right and left sides of the beard so that it looks pleasing to the eyes. The beard should not be less than a first from the bottom of the chin. Shaving the beard or cutting is not permissible. *[Khasâ'il-e-Nabawi]*

The moustache should be trimmed fully (Tirmizi). Remaining within the permissible limits the hair of the head and beard should be arranged and greased. *[Muatta Imam Malik]*

Either one should retain hair on the whole of his head or should get is shaved completely. Keeping hair on a part of is undesirable.

One should grow bobbed hair on the head as laid down in the tradition. *[Mishkât]*

The hair inside the nostrils, under the armpit and below the belt should be removed. *[Bukhari; Muslim]*

Note: It is a sin, if forty days elapse and such hairs are not removed. It is permissible to dye the beard with henna or leave it grey. The women should dye their nails with Henna. *[Abu Dawud]*

Note: These days nail polish is very much in use. This should be removed before *Wudhu* and *Ghusl* or these will not be in order.

Certain Noble Habit of the Holy Prophet (ﷺ)

Sitting

Hazrat Jabir bin Samurah (رضي الله عنه) has related: The Holy Prophet (ﷺ) also used to sit cross-legged and sometimes sat with knees up and bottoms of his feet touching the ground and having his hands set in the armpits. I have also seen him reclining on a pillow at his leftside. *[Shamâ'il-e-Tirmizil]*

Hazrat Hanzala bin Huzaim (رضي الله عنه) has related: Once as I came to the Holy Prophet (ﷺ) I saw him sitting cross-legged -keeping one leg on the other (right leg on the left).

[Al-A'adabul Mufrad]

His Gait

Tradition from Hasan Ibn 'Ali (رضي الله عنه) When he intended to walk, he would raise his feet with force and would put them down inclining forwards. He walked striding with modesty and his manner of walking gave an impression as if he was coming down a high place. When he intended to see anything on his sides, he would do so fully turning towards it (i.e., he did not cast side glances). He always looked downwards. Instead of looking up towards the sky, he preferred to look towards the ground. As a habit he would look through the corner of his eyes (i.e., due to extreme modesty, he would not cast a full glance by lifting his head). He would ask his companions to walk ahead of him. Whomsoever he met, he saluted first. *[Nashrut-Tib]*

The Holy Prophet (ﷺ) and his companions (رضي الله عنهم) would recite *Takbir* (Allahu Akbar) while going up the hill and would recite *Tasbih* (Alhamdu Lillah) while coming down in the valley.

[Zâd-ul-Ma'âd]

His Smiling

Hazrat Jabir (رضي الله عنه) has related that the laughter of the Holy Prophet (ﷺ) was just a smile. *[Shamâ'il-e-Tirmizi]*

In fact he smiled only on a matter which might make others laugh, he would only smile. *[Zâd-ul-Ma'âd]*

Abdullah bin Haris (رضي الله عنه) has related that he did not see anyone else with a more smiling disposition than the Holy Prophet.

[Shamâ'il-e-Tirmizi]

Hazrat Jabir (رضي الله عنه) has related that whenever the Holy Prophet (ﷺ) saw him, He (the Holy Prophet) smiled (i.e. he met him with a pleasing and smiling disposition). *[Shamâ'il-e-Tirmizi]*

His Weeping

Like his laughter, his weeping also was without any noise. While weeping the only thing that happened was that his eyes would be filled with tears which would roll down and a moaning sound could be heard. Sometimes he lamented on a dead due to mercifulness and sometimes out of tenderness for the Ummah apprehending dangers. Often he burst into tears due to fear to Allah and at other times he did so while listening to the Words of Allah. This last action was due to the love and eagerness for Allah and His Majesty and fear. *[Zâd-ul-Ma'âd]*

His Humour

Although an atmosphere of sobriety, seriousness and solemnity always prevailed in the assemblies of the Holy Prophet (ﷺ) so much so that his noble Companions used to say: 'We sit in his company with such reverence and solemnity as if birds had perched on our heads and would fly away if we made even a slight movement.' Yet flashes of the Prophet's humour would keep the sessions agreeable, for if on the one hand, he would be preaching in keeping with the apostolic mission, on the other he would mix with his companions freely like an informal friend and a good humoured fellow. While his assemblies had for the most part an atmosphere of a religious training Centre and an institution of learning, they would sometimes turn for a little

while into a gathering of witty but dignified and well mannered friends exchanging bits of humour and narrating every day affairs of home life. Briefly the Holy Prophet and his companions would discuss matters freely among themselves. We have to find out as to what the nature of his humour had been. This elucidation is necessary as due to following incorrect line of action in many matters, our views have undergone a change. Our thinking has gone astray and we have lost moderation in all matters, when we make ourselves serious and grave, we go to such an extent as to shun all wit and humour and if we assume pleasing disposition, we go to such an extreme as to abandon all decorum and etiquette. As such in the noble example of the Holy Prophet (ﷺ) we have the best standard for us to follow. He has himself clarified his own humour. "Do you cut jokes (with us)?" asked his companions. The Holy Prophet said, "I say nothing but truth."

[Shamâ'il-e-Tirmizi; Mishkât]

Once an old woman came to him and requested him to pray to Allah to favour her with Paradise. He said, "Old women will not enter Paradise." Having said this, he left for prayer and on hearing these words from the Holy Prophet the old woman began to weep bitterly. When the Holy Prophet returned after saying prayers, Hazrat 'A'isha (رضي الله عنها) told him that the old woman was weeping since she had heard that old women would not enter Paradise. He told (Hazrat' Aisha) to tell her that old women would enter, Paradise but having become youthful.

[Shamâ'il-e-Tirmizi; Mishkât]

The Holy Prophet (ﷺ) had a friend named Zâhir who often use to send him presents. One day he (Zâhir) was selling his goods in the *bazâr*. The Holy Prophet came from behind and embracing him by way humour called out, "Is there anybody to purchase this slave." Zâhir said, 'Let me go. Who is this," when he turned round he recognized the Holy Prophet and said, "O Messenger of Allah! Whoever will purchase a slave like me, will be purchasing worthless goods!"

[Shamâ'il-e-Nabawi; Mishkât]

Chit Chat

The Holy Prophet (ﷺ) was very kind to children and loved them. He would stroke their heads out of love and would pray for their good in life. Whenever the children came near to him he would pick them up in his arms and fondle them with great love. Sometimes he would bring out his tongue before the child and the child would become cheerful and laugh. If he was lying down, he would make a child sit on the soles of his feet or on his chest. If several children were there, he would make them fall in a row and would himself sit stretching out his arms and would say, "Run up to me, who touches me first, will get a prize." The children would come running to him. Some would fall on his chest, some would fall on his belly. He would embrace them and kiss them. *[Khasâ'il-e-Nabawi]*

Whenever the Holy Prophet passed by children, he would salute them, put his hands on their heads and pick up the small ones in his arms. On seeing a mother loving her baby, he would be deeply affected. When discussing mother's love he would say, "whomsoever Allah favours with children and he loves them as also fulfils his obligations towards them, then he would remain safe from the hell fire.

If while returning from a journey the Holy Prophet (ﷺ) met children on the way he would pick them up affectionately and get them seated before or behind himself on his mount. Children also loved him much. No sooner than they saw him, they would run upto him. He would pick up each one of them, kiss him and give him something like dates or fresh fruits or some other nice thing to eat. If the baby or a woman saying prayer in his leadership started crying he would shorten the prayer in order to relieve the mother from her distraction.

[Khasâ'il-e-Nabawi]

Interest in Poetry

Hazrat Jabir bin Samurah (رضي الله عنه) has narrated that he had hundred occasions to sit in the company of the Holy Prophet (ﷺ) when

the Companions recited verses and told tales of the Days of Ignorance. The Holy Prophet did not stop them (from doing so). He listened to them silently but sometimes laughed with them. *[Shamâ'il-e-Tirmizi]*

'Amr bin Ash-Sharid reported his father as saying, "One day when I was riding behind the Holy Prophet, I recited hundred verses from Umayya bin Abus Salt's poetry. On every verse I recited, he told me to go on." In the end he told me, "He was about to accept Islam." *[Shamâ'il-e-Tirmizi; Mishkât]*

Hazrat 'A'isha (رضي الله عنها) has related that the Holy Prophet (ﷺ) used to have a special pulpit in the mosque for Hassan bin Sâbit to stand on it and recite couplets in appreciation of the Holy Prophet or answer on his behalf. He also prayed to Allah to strengthen him (Hassan bin Sâbit) by the spirit of holiness (Gabrael) so long as he served the cause of Islâm.

[Shamâ'il-e-Tirmizi]

Inquiry about Dreams

It was his noble habit to sit cross legged after having said morning prayer and ask the people about their dreams. Whoever should have seen a dream, he would mention it. Before hearing the dream he would recite:

خَيْرٌ تَلَقَّاهُ وَشَرٌّ تَوَقَّاهُ خَيْرٌ لَنَا وَشَرٌّ لِاَعْدَائِنَا وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ط

(Accept the good and guard against the evil. Let (this dream) bode good for us and evil for our enemies. Praise be to Allah, the Cherisher of the worlds). Later he abandoned this practice.

[Zâd-ul-Ma'âd; Shamâ'il-e-Tirmizi]

Use of Right and Left Hands

He used to employ his right hand for all purposes excepting the unclean actions involving removal of impurities like cleaning the nose, washing after evacuation and picking up shoes etc. Similarly when he handed over something to anybody he did so with his right hand and when he took over anything he did so with his left hand. *[Zâd-ul-Ma'âd; Shamâ'il-e-Tirmizi]*

Returning a Greeting Received through a Messenger

When he recited a salutation from somebody through someone he made a salutation to him as well as to the messenger in these words.

And (peace) on you and on so and so. *[Shamâ'il-e-Tirmizi]*

Letters

His noble practice in this matter was to ask the writer to write Bismillah first and then the name of the sender and thereafter the name of addressee. Then he would dictate the text of the letter.

Relaxation

He liked to walk about in the gardens to which he sometimes repaired for relaxation.

Swimming

He sometimes used to go for swimming also.

[Shamâ'il-e-Nabawi]

His Routine about Travelling

When the Holy Prophet would himself set out or send someone on a journey he thought Thursday as an appropriate day for departure.

While travelling he moved his mount at a high speed and when the distance was long, he moved still more fastly.

During journey his noble habit was to leave the camping place early in the morning and howsoever short the stopover was, he would not resume the journey unless he had offered two rak'ahs of prayer.

Whenever anybody returned from a journey and came to meet him, the Holy Prophet (ﷺ) would embrace him and kiss on his forehead. *[Zâd-ul-Ma'âd]*

During travel with his companions, he would necessarily share the work to be done collectively e.g. cooking the meals. Once

during a halt, when his companions thought of cooking the meals, everyone of them undertook some item of work and the Holy Prophet (ﷺ) took upon himself to gather the wood.

[Zâd-ul-Ma'âd]

On returning from a journey he would never go to his house straight but would go to the mosque, say two rak'ahs of prayer and then go to his home. When entering the city on such occasion if he met children on the way he would make them seated on his mount, the small one in front of him the elder ones behind him. *[Zâd-ul-Ma'âd]*

Whenever he proceeded on a journey or marched for a *Jihâd*, he would carry one of the companions on his mount.

[Zâd-ul-Ma'âd]

When he used to start for a journey and get himself seated on his mount comfortably he would say *'Allahu Akbar'* (Allah is the Greatest of All) thrice and then recite: —

سُبْحَانَ الَّذِیْ سَخَّرَلَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ وَاِنَّا اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ ط اَللّٰهُمَّ اِنَّا
نَسْئَلُكَ فِیْ سَفَرِنَا هٰذَا الْبِرَّ وَالتَّقْوٰى وَمِنَ الْعَمَلِ مَا تَرْضٰى ط اَللّٰهُمَّ هَوِّنْ عَلَيْنَا
سَفَرَنَا هٰذَا وَاطْوِعَنَّا بُعْدَالْاَرْضِ ط اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِی السَّفَرِ وَالْخَلِيْفَةُ فِی
الْاَهْلِ وَالْمَالِ ط

(زادالمعاد)

Glorified be He who has subjugated it to us for we could never have been its master by ourselves. And surely must we return to our Lord. O Allah! we ask thee for righteousness and piety during this journey and such works as will please thee. O Allah! Make this journey easy for us and afford us relief in covering the distance. O Allah! Thou art our companion in this journey and thou art the protector of our homes and belongings.

When the Holy Prophet (ﷺ) returned from the journey he used to recite the above mentioned supplication with the following addition:—

آيِبُوْنَ تَآئِبُوْنَ عَابِدُوْنَ لِرَبِّنَا حَامِدُوْنَ ط

We are those who have come back from journey we are those who offer repentance, we are those who offer prayers and those who praise their Lord. *[Zâd-ul-Ma'âd]*

Whenever his mount climbed a height, he would say *'Allahu Akbar'* (Allah is the Greatest of All) thrice and recite:—

اَللّٰهُمَّ لَكَ الشَّرَفُ عَلٰى كُلِّ شَرَفٍ وَلَكَ الْحَمْدُ عَلٰى كُلِّ حَالٍ

O Allah! At this height dignity belongs to Thee alone and praise be to thee in all circumstances. *[Zâd-ul-Ma'âd]*

When the mount moved in a low lying place, then he would say, *'Subhan Allah'* (Glorified be Allah) thrice. While putting his feet in the stirrups he would say, *Bismillah*. (In the name of Allah.) Whenever the intended to encamp in a town or village, and which came in his view from a distance, he would say اَللّٰهُمَّ بَارِكْ لَنَا فِيْهَا (O Allah! Bless us in it) thrice and when he actually entered it, he would say,

اَللّٰهُمَّ ارْزُقْنَا جَنَاهَا وَحَبِّبْنَا اِلٰى اَهْلِهَا وَحَبِّبْ صَالِحِيْ اَهْلِهَا اِلَيْنَا

O Allah! Favour us with the fruits (of the city) and endear us to its inhabitants and inspire love of its pious persons in our hearts. *[Zâd-ul-Ma'âd]*

While seeing off anybody he would say,

اَسْتَوْدِعُ اللّٰهَ دِيْنَكَ وَاَمَانَتَكَ وَخَوَاتِيْمَ اَعْمَالِكَ

I entrust to Allah your faith, your belonging that need protection and the outcomes of your deeds. *[Zâd-ul-Ma'âd]*

On return from a journey, when he met his family member, he would say,

تَوْبًا تَوْبًا لِّرَبِّنَا اَوْبًا لَّا يُغَادِرُ عَلَيْنَا حَوْبًا

We offer repentance again and again. We turn to our Lord so as to clean us from all evils. *[Zâd-ul-Ma'âd]*

He usually set out for a journey in the early hours of the day and would pray to Allah, the Exalted, that his Ummah be blessed in setting out on journeys in the early hours of the day.

If the travellers were three, he would direct them to choose one of them as their *amir* (leader). *[Zâd-ul-Ma'âd]*

Directions about Travelling

It is advisable and masnun that except for emergent and compelling needs one must not travel alone, and that at least two men should go together. (This is the verdict of the scholars of traditions and theologians).

It is masnun to set out on a journey on Thursday Monday is also commendable.

The Holy Prophet has directed that one should return to his home as soon as the object of a journey has been achieved. It is not desirable to prolong the journey unnecessarily.

On returning from a long journey, it is masnun that one should not enter his house all of a sudden. He should first inform the family about his arrival and then enter the house. If the family has advance information about one's programme and is expecting him, then there is no harm in entering his house straightaway By conforming to *Sunnah*, one gains the good of this world as well as of the next.

It is masnun that on return from a journey one should offer two *rak'ahs* of prayer entering the house. *[Zâd-ul-Ma'âd]*

Part-IV

The Teachings of the Holy Prophet (ﷺ) The Greatest Teacher of the Past and the Present about the Most Complete and Perfect Faith

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ الْمَلِكِ الْقُدُّوْسِ الْعَزِيْزِ الْحَكِيْمِ ①
هُوَ الَّذِيْ بَعَثَ فِي الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ
وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ②

(سورة جمعه١،٢_٦٢)

In the Name of Allah, the Compassionate, the Merciful

1. *Whatsoever is in the heavens and whatsoever is in the earth hallowed Allah, the Sovereign, the Holy, the Mighty, the Wise.*
2. *He it is Who hath raised amidst the unlettered ones an apostle from among themselves, rehearsing unto them His revelations and purifying them the Book and Wisdom, though they have been in error manifest.*

[62:1-2]

Chapter 1

Beliefs

Faith: Islam, Imân and Ihsân

Hadis: It is related on the authority of Hazrat Umar bin Khattâb (رضي الله عنه): One day when we were in the company of the Holy Prophet (ﷺ) (at the time he was addressing a big gathering of his companions — Allah be pleased with them) that suddenly a man appeared before us. His clothes were extremely white and his hair was very black. There was no effect of travel on him (which could give an impression that he was not an outsider). Besides, none of us recognized him and this led us to take him as an stranger. This man making his way through the gathering came upto the Holy Prophet (ﷺ) and sat down before him in such a manner that his knees touched those of the Holy Prophet's and placing his hands on the thighs of the Holy Prophet said, "Tell me, Muhammad (ﷺ) What is Islam?"

The Holy Prophet (ﷺ) replied, "Islam is (i.e. it's fundamentals are) that you testify (with your heart and tongue) that there is no deity (worthy of being worshipped) but Allah and that Muhammad is His apostle and that you establish the prayer, pay the *Zakât*, fast during the month of *Ramadhân* and perform *Hajj* (pilgrimage to the House of Allah), if you have the means. The new comer, on hearing the reply, said, you spoke the truth." The narrator of this tradition, Hazrat Umar (رضي الله عنه) says that we were astonished to find that the man is putting a question and is himself testifying and approving the reply.

Thereafter he said, "Now tell me, what is Iman? He announced, "Imân is that you believe in Allah, His angels, His Apostles, His Books and the Last Day (i.e. the Day of Resurrection) as also believe in both good and evil being destined by Allah." Hearing this too, the man said, "You spoke the truth."

Then he said, "Now tell me, what is *Ihsân*." The Apostle of Allah said, "*Ihsân* is this that you worship and serve Allah as if you are seeing Allah. Although you do not see Him but He sees you all the same."

Then he said, "Tell me about the Day of Resurrection (i.e. when it will come about)." The Apostle replied, "The one who is being questioned does not know more than the one who is putting the question." Thereupon he (the questioner) said, "Then tell me some of its signs." The Apostle said, "(One sign is) that the maid servant would give birth to her master and mistress. (The other is) that those who have no shoes for their feet, no clothes for their body and are poverty-stricken shepherds would be raising lofty buildings and would be competing each other in this activity." Hazrat Umar (رضي الله عنه) says that after this dialogue, the new-comer went away. After some time, the Holy Apostle asked me, "Do you know who the questioner was?" I replied, "Allah and His Apostle know better." Then he said, "He was Gabrael (عليه السلام). He had come to your gathering to teach you your religion."

[Muslim; Bukhari; Ma'ârif-ul-Hadîs]

Imân means testifying all that concern beliefs. Ibn Umar (رضي الله عنه) has narrated. The Holy Apostle of Allah said, 'Religion is the sum total of five things (all of them are fundamental) — none of them is tenable without the other in the sense that it may completely relieve one from the Hell) testifying that there is no deity but Allah, His angels, His Apostle, Paradise and Hell and that the dead will be raised to render their accounts. This is one of the things. Then there are five prayers (daily) which constitute one of the pillars of Islam. Without prayers, Allah will not accept even Imân (faith). *Zakât* is atonement for sins. Without *Zakât* Allah will not accept Iman and fasting. Then if one who has performed these duties but fails to fast (intentionally and without excuse) during the month of *Ramadhân*, Allah will accept neither his Imân nor prayer, nor *Zakât*. If one has discharged all these duties and has the means to perform Hajj but did neither perform it himself (during his

lifetime) nor any of his relations did so on his behalf (then neither his Imân, nor his prayer, nor his *Zakât*, nor his fasting will be acceptable to Allah. Acceptability means that due to any deficiency in the performance of any of the fundamentals of Islam, the remaining (good) actions will not be enough for immediate relief from the Hell.

[Al-Hiliyâ Tarjumân-us-Sunnah]

Perfect Islam

Abu Hurairah (رضي الله عنه) has related: The Apostle of Allah said: 'Islam is that you worship Allah alone, attribute no partners to Him, say prayers regularly, pay *Zakât*, fast during the month of Ramadhân, perform Hajj, enjoin people to do good and forbid evil. Salute your family members (when you enter your home). One who does not do any of these things then he follows Islam deficiently and one who abandons all these things, he has turned his back on Islam. *[Hakam, Tarjuman-us-Sunnah]*

Hazrat Talha bin Ubaidaullah has related: A man belonging to the region of Najd and having dishevelled hair advanced towards the Holy Prophet (ﷺ) saying some thing which we could not make out clearly (perhaps owing to distance) until he came very near to the Apostle of Allah. Then he said, 'Tell me about specific commands of Islam which are obligatory for me as a Muslim and for every other Muslim to carry out.' The Apostle of Allah said, 'Five times of prayer during day and night (which are obligatory and constitute the first and foremost duty in Islâm). He said, 'Is there any other obligatory prayer besided these? The Apostle of Allah replied, "No" (The obligatory prayers are only these five prayers, but it is upto you if you (in addition to these five obligatory prayers) say more prayers willingly and voluntarily (and thus earn further reward). The Apostle then told him about Zakât and he again said, 'Will it be obligatory for me to pay any other *Sndaqah* in addition to *Zakât*? The Apostle of Allah replied, "No" (Only *Zakât* is obligatory) but it is upon you that you pay *Sadaqah* voluntarily (and earn further reward). Hazrat Talha bin Ubaidullah, the narrator of this tradition says that at this stage

the questioner went back and that (whatever the Apostle of Allah has told me) I will not add to it anything (on my part) or take off anything. The Apostle of Allah (ﷺ) heard this and observed, "He would get prosperity if he is truthful."

[Bukhari; Muslim; Ma'ârif-ul-Hadîs]

Thinking of Allah in the Best Terms

Hazrat Abu Hurairah (رضي الله عنه) related that the Apostle of Allah said: Thinking of Allah in the best of terms is one of most meritorious devotion. *[Musnad Ahmad; Abu Dawud; Mishkât]*

The Sign of True Faith

Hazrat Anas (رضي الله عنه) has related that the Apostle of Allah said, "No one of you can be a true believer until he loves me more than he loves his parents, children and all mankind."

[Ma'ârif-ul-Hadîs; Bukhari; Muslim]

Hazrat Abu Hurairah (رضي الله عنه) has related that the Apostle of Allah said; Imân has more than seventy branches. Out of these, the highest and most excellent is the recognition that there is no deity but Allah i.e. testifying the oneness of Allah and the humblest is to remove the harmful and injurious thing from the street. And modesty is an important branch of Imân.

[Ma'ârif-ul-Hadîs; Bukhari; Muslim]

Hazrat Abu Umama (رضي الله عنه) has related that a man asked the Apostle of Allah, 'What is faith? The Apostle replied, "When your good deed pleases you and evil deed grieves you, you are a believer." *[Ma'ârif-ul Hadîs; Musnad Ahmad]*

Abu Hurairah (رضي الله عنه) has related that the Apostle of Allah said, Modesty and humility are bom of faith. The reward for faith is Paradise. Harshness of temperament give birth to immodesty and obscenity in speech, which led to Hell."

[Musnad Ahmad, Tirmizi]

Ibn Umar (رضي الله عنه) has related that the Apostle of Allah said: Modesty and man are bound to each other. When one of them is withdrawn, the other is also taken away.' *[Ma'ârif-ul-Hadîs]*

In the Hadîs reported by Ibn Abbas (ﷺ) it appears like this. When one of the two is withdrawn, the other follows the former. *[Shob-ul-Imân, Tarjuman-us-Sunnah]*

Hazrat Abu Hurairah (ﷺ) has related: The Apostle of Allah said, 'Is there anybody who will himself comply with these things or at least transmit them to those who will do so? I said, 'O Apostle of Allah, I am at your command.' He thereupon caught hold of my hand and told me the following five things:

1. Keep away from all that is forbidden. You will be reckoned among the devout servants of Allah.
2. Reconcile with whatever Allah predestined for you. You will thus become one of most carefree servants of Allah.
3. Always do good to your neighbour. You will become a true believer.
4. Like for others whatever you like for yourself. You will become a perfect Muslim.
5. Do not laugh much for this deadens the heart.' *[Musnad Ahmad; Tirmizi; Tarjuman-us-Sunnah]*

Abu Shuriah Khuzai has related:

The Apostle of Allah said, 'I swear by Allah, that man is not a true believer.

I swear by Allah, that man is not a true believer.

I swear by Allah, that man is not a true believer.

I swear by Allah, that man is not a true believer.

I asked, 'O Apostle of Allah, who is not a true believer?" He replied, "The man whose neighbours are in constant fear of his mischiefs and machinations." *[Bukhari; Ma'ârif-ul-Hadîs]*

Abu Hurairah (ﷺ) has reported: The Apostle of Allah said, you cannot enter Paradise until you are a believer and you cannot be a believer until you love one another. Should I not tell you

something by action upon which mutual affection will develop among you. And that is to cultivate the habit of saluting each other and make it a common practice."

[Muslim; Ma'ârif-ul-Hadîs]

The Sum and Substance of Imân and Islâm

Hazrat Tamîm Dâri has related: The Apostle of Allah said, "Faith means sincerity of purpose and adherence." We asked, "Sincerity and adherence to whom?" He replied, "To Allah, the Exalted, to His Book, to His Apostle, to the Chiefs and leaders of Muslims and to the common people."

[Ma'ârif-ul-Hadîs; Muslim]

The Lowest Degree of Imân

Hazrat Abu Sa'id Al-Khudri (رضي الله عنه) has related that the Apostle of Allah said: "If anyone of you notices anything evil and against the Shariah, it is incumbent on him to set it right by force, if he possesses it, and through advice if he has no force or power, and if he is not in a position to do this even, then abhore it from the core of his heart. This is the lowest degree of Imân.

[Muslim; Ma'ârif-ul-Hadîs]

Love of Allah and His Prophet

Hazrat Anas (رضي الله عنه) has related that the Apostle of Allah said, There are three qualities and whosoever possesses them, will be favoured with the sweetness of Imân.

1. One who holds Allah and His Apostle dearer than anything else (i.e. who does not love anybody or anything more than Allah and His Apostle).
2. One who loves a human being for the sake of Allah alone (i.e. without any expection of any worldly gain — but on this consideration alone that he is a godly person).
3. One who has been rescued from *Kufr* (whether from the very beginning or through repentance) and after that he dislikes returning to *Kufr* as much as being cast into Hell,'

[Bukhari; Muslim; Hayât-ul-Muslimeen]

Hazrat Mu'âz bin Jabal (رضي الله عنه) has related: I asked the Holy Prophet (ﷺ) about the most excellent Imân (i.e. about the highest and most excellent degree of Imân and the deeds and virtues through which it can be achieved). He replied, "That you love anyone for the sake of Allah and so be your hatred for the sake of Allah (i.e. sympathy and antipathy with anyone should be for the sake of Allah alone) and secondly, you employ your tongue in remembering Allah." Hazrat Mu'âz asked, "Anything else, O Apostle of Allah (ﷺ)." He replied, "That for others you wish and like whatever you wish and like for yourself and dislike those things for them which you dislike for yourself."

[Bukhari; Muslim; Musnad Ahmad; Ma'ârif-ul-Hadîs]

Love as a Means of Nearness and Close Association

Hazrat Abdullah ibn Mas'ud (رضي الله عنه) has related that a man came to the Holy Apostle and asked him, what do you say about a person who loves a group of people but is unable to associate with them?" He replied, "one who loves anyone is nevertheless with him (or will be placed with him in the Hereafter).

[Bukhari; Muslim; Ma'ârif-ul-Hadîs]

Hazrat Anas (رضي الله عنه) has related: Someone asked the Apostle of Allah, "When is the Day of Resurrection expected." He replied, "Woe to you that you enquire about the exact time and moment when Resurrection will come about. Let me know the preparation you have made for it." The man replied, "I have made no special preparation (which may be worth mentioning or dependable but (by the Grace of Allah I have the good fortune of) loving Allah and His Apostle.' The Apostle then observed, "You will be with him whom you love and you will be in his company."

The reporter of this tradition Hazrat Anas adds: I did not see the Muslims (i.e. the Prophet's companions) after having accepted Islam, happier than on hearing these good tidings from the Prophet.

[Bukhari; Muslim; Ma'ârif-ul-Hadîs]

Someone came to the Holy Prophet (ﷺ) and said: "O Apostle of Allah, I love you more than I love my wife, my children and my ownself. And my condition is that when I am at home and your goodself comes to my mind, I remain restless until I come over to you and have a look at you. And when I think of my death and also that of your departure, it occurs to me that after death you would be taken to the elevated place of Prophets in Paradise, but as for me, even if I, by the Grace of Allah enter Paradise, I might not be able to reach that high place and would thus be deprived of seeing you. The Apostle (ﷺ) gave no reply by himself until the following verse of *Surah Nisâ'* was revealed:

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ
وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ۝٦٩ (سورة النساء 69)

And those persons who obey Allah and His Apostle, are in the company of those on whom Allah has bestowed His Grace — viz. of the Prophets, the saints, the martyrs and the righteous.

[4:69, Ma'ârif-ul-Hadîs]

Those who Love each other for the Sake of Allah, become Allah's Beloved

Hazrat Mu'âz bin Jabal (رضي الله عنه) has related I have heard the Apostle of Allah say, "Allah has said that is incumbent on Him to love those who love each other for His sake, who sit together for His sake, who visit each other for His sake and spend on each other for His sake."

[Muatta Imâm Malik; Ma'ârif-ul-Hadîs]

Hazrat 'Umar (رضي الله عنه) has related: The Apostle of Allah said, "Among the servant of Allah there are some who are neither prophets nor martyrs, but on the Day of Resurrection many prophets and martyrs will envy them because of their nearness to Allah." The Companions asked, "O Apostle of Allah! Please tell us who are those?" He replied, "Such persons are those who without any bonds of kinship and without having any financial

interest love each other for the sake of Allah alone. As such I swear by Allah that their faces will be glittering on the Day of Judgement, rather they will all be light and will be seated on the pulpits of light. Further, when people in general will be apprehensive, at that moment they will be peaceful and undisturbed. When people in general will be worried, at that time they will have no worry. At this stage, he read out the following verse:

أَلَآ إِنَّ أَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Behold! verily for the friends of Allah there is no fear nor shall they grieve. *[Sunan Abu Dawud; Ma'ârif-ul-Hadîs]*

Once someone passed in front of the Holy Prophet while some persons were seated with him. One of them said, "O Apostle of Allah! I love this man for the sake of Allah." The Apostle of Allah (ﷺ) enquired as to whether he had told him so. That person replied in the negative. Thereupon the Holy Prophet told him "Go and tell him that you love him so for the sake of Allah." The man got up immediately, went over to him and told him like that. In reply the person in question said, "May He love for the sake of whom you love me."

[Tirmizi; Abu Dawud]

Keeping Company with Pious Men

Hazrat Abu Razin (رضي الله عنه) has related: The Apostle of Allah said, "Should I not tell you some thing which is the pivot of faith and through which you can achieve goodness in this world and in the Hereafter. Firstly, hold fast the company of *Ahl-e-Zikr* (devout men). Secondly, when you are alone, keep your tongue busy in remembering Allah, as far as possible. Thirdly, love for the sake of Allah only the (similarly) hate for the sake of Allah alone." *[Baihaqi]*

Note: It is confirmed by experience that good company is the best means of realizing the gist of religion, relishing its taste and appreciating its strength. *[Hayât-ul-Muslimeen]*

Evil Promptings are not against Imân and are not Accountable

Hazrat Abdullah ibn Abbas (رضي الله عنه) has related: A man came to the Apostle of Allah and said, 'Sometimes such evil thoughts occur to me that I would rather be burnt to ashes than make a mention of them. The Apostle of Allah replied, "Praise and thanks be to Allah who has turned this affair into one of evil suggestions" (i.e. has made those thoughts remain thoughts only) and not turning them into doubt and evil deeds.

[Abu Dawud; Ma'ârif-ul-Hadîs]

Hazrat Abu Hurairah (رضي الله عنه) has related that the Apostle of Allah said, "People will continue to put absurd questions about How and Why, so much so that this foolish question will be asked, "When Allah has brought into being all creation, who has created Allah? If anyone has to face such a question he should put an end to it by saying that I believe in Allah and His Apostle." *[Bukhari; Muslim; Ma'ârif-ul-Hadîs]*

Belief in Pre-Destination is also an Article of Faith

Hazrat Abu Khizâmah (رضي الله عنه) has related on the authority of his father, who said, "I asked the Apostle of Allah, "What have you to say about incantation and charms to which we resort to in relieving our pains and ailments and about medicines which we use during illness as also the devices that we employ for our protection. Do these repel the Divine Decree. The Apostle of Allah replied, "All these things are also by Divine Decree."

[Musnad Ahmad; Tirmizi; Ibn-e-Majah; Ma'ârif-ul-Hadîs]

Hazrat Abu Hurairah (رضي الله عنه) has related: While (sitting in the Prophet's mosque) we were arguing about Allah's decree that the Apostle of Allah (ﷺ) came out to us and saw us engaged in argumentation), he became extremely angry and even to this extent that his face became so red that it looked as if pomegranate seeds had been burst open on his cheeks. He then said, "Is this what you were commanded to do or was it for this purpose that I was sent to you (that you engage yourself in

discussing such important and delicate issues)? Beware your predecessors perished only when they argued about this matter. I adjure you, not to argue about it." *[Tirmizi; Ma'ârif-ul-Hadîs]*

Hazrat Ali (رضي الله عنه) has related: The Apostle of Allah said, "The place which everyone of you will occupy in hell or in Paradise has been recorded." When his hearers asked him whatever they should not trust simply in what had been recorded for them and abandon doing good deeds, he replied, "Go on doing them, for everyone is helped to do that for which he was created. Those who are among the number of the blessed will be helped to do appropriate deeds." Then he recited:

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ وَصَدَّقَ بِالْحُسْنَىٰ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ

وَكَذَّبَ بِالْحُسْنَىٰ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ. (والليل) معارف الحديث

5) Then as for him who giveth and feareth Him.

6) And testified to the Good,

7) Unto him therefore We shall indeed make easy the path to ease.

8) And as for him who stinteth and is heedless,

9) And who belieth the Good,

10) Unto him therefore We shall indeed make easy the path to hardship. *[92:5-10]*

After having done something it is forbidden to say: Would that I had not done it like this but would have done like that. The Apostle of Allah has said, "This opens the door for Satan's mischief." He further said, 'It is more helpful to say: "Whatever has happened was Divine Decree and whatever He decree must come to pass." *[Zâd-ul-Ma'âd]*

Hazrat Ibn Abbas (رضي الله عنه) has related: I was behind the Holy Prophet when he said to me, "Young man! I will tell you a few things. Keep Allah in your mind; He will guard you. Think of Allah and you will find Him near yourself. Whenever you have

to ask for anything, ask it of Allah. Whenever you need help, pray to Allah for it. Be sure that if all groups of people unite to confer any benefit upon you, they will simply be unable to do so, excepting what Allah has foreordained it for you and similarly, if they combine to do any harm to you, they can do you no harm except if Allah has decreed it."

[Tirmizi; Hayât-ul-Muslimeen]

Piety

The Holy Prophet said: "I bequeth you to be pious, because piety greatly adorns and improves all your deeds." Hazrat Abu Zarr (رضي الله عنه) thereupon said, "Some more, Sir," He said, "Recite the Holy Quran and remember Allah as a regular measure because this recitation and remembrance will be followed by you on earth." Hazrat Abu Zarr (رضي الله عنه) requested for some more. The Holy Prophet said, "Cultivate the habit of remaining more silent and speaking less because this habit wards off Satan and is helpful in matters of faith.

Hazrat Abu Zarr again requested for some counsels. The Holy Prophet said, "Give up the habit of laughing too much because it deadens the spirit and dims the light of one's face. Hazrat Abu Zarr requested for some more counsels. The Holy Prophet said, "Speak truth even though it may be unpalatable and bitter." On requested for still more counsels, the Holy Prophet said, "Do not care for people's reproach in the matter of Allah whatever you know about your own self and person, should be enough to hold you back from finding out loopholes of others."

[Sho'ab-ul-Imân; Baihaqi; Ma'ârif-ul-Hadîs]

'Greetings to you. I have heard the Apostle of Allah say: Whoever wishes to please Allah at the cost of displeasing men, Allah will free him from the care and charge of men, and will Himself suffice for him. And whosoever pleases people by displeasing Allah, Allah will deliver him to the charge of men.'

[Tirmizi; Ma'ârif-ul-Hadîs]

Good Name earned by Good Deeds is a Bounty of Allah

Hazrat Abu Zarr Ghifâri (رضي الله عنه) has related: The Apostle of Allah (ﷺ) was asked, "What do you say about a man who does good deeds and is on that account spoken well by the people?" (According to another narration the last clause was: is loved by the people?) He replied, "This is real good tiding for a true Muslim." *[Sahih Muslim]*

Similarly if someone does any good work openly with the intention that others may follow him and learn to do likewise, then it will not be taken as dissimulation; but in such a situation that servant of Allah will get divine reward for teaching and preaching (religion). From numerous traditions it appears that this was the intention behind many action of the Prophet (saw).

May Allah bless us with selflessness and sincerity of purpose, make us true servant and protect our hearts from ruinous attacks of dissimulation and running after fame.

[Ma'ârif-ul-Hadîs]

Beauty of Islâm

Hazrat Abu Hurairah (رضي الله عنه) has related that the Apostle of Allah (ﷺ) said:

> "The beauty and perfection of man's Islam is that he should be refraining from idle talk and purposeless acts. *[Ma'ârif-ul Hadîs; Ibn Majah: Tirmizi]*

Use of Worldly Riches

Hazrat Abu Kabsha Anmari has related: I heard the Apostle of Allah say, "There are three things about which I make a solemn declaration, and there is also another thing which I would like to tell you. So bear these things well in your mind. The three things that I declare solemnly are: (i) Nobody's riches are diminished by giving *Sadaqah* (charity), (ii) if anyone is wronged and bears it with fortitude, Allah will exalt him in honour as a recompense for it; (iii) No one shall open the door of begging but Allah will open the door of poverty on him. The

other thing that I want to tell you and which you must remember, is that the world to tell you and which you must remember, is that the world is inhabited by four types of men. Firstly, one whom Allah has given wealth as well as the knowledge of the right way of living; who fears Allah while utilizing or spending his wealth; who appropriates or spends it he does so only for the sake of Allah. Such man occupy the highest and most sublime rank.

Secondly, one whom Allah has favoured with knowledge but has not given him riches. However, if such a person has a sincere wish and expresses it in so many words that should he get riches, he would spend it on good works in the same manner as such and such person has been doing, the reward for such a person would be of the same order as that of the first person. Thirdly, those whom Allah has given wealth and not the knowledge and desire to utilise it in the right manner and they squander it foolishly and without fear of Allah, and do not help their relations with it such man occupy the lowest position. Fourthly; those whom Allah has neither given wealth nor right knowledge (and desire) and say that if they would get riches, they would expend it in the manner as such (rake and spendthrift) person has been doing. So this is their intention and therefore both of them are equal in sin."

[Jame-Tirmizi; Ma'ârif-ul-Hadîs]

Truth about this World and the Next

Hazrat Amr bin Al-A'as (ؓ) has related: The Apostle of Allah (ﷺ) delivered a sermon one day. In it he said, "Listen and remember that this world is a temporary and momentary deal which is ready and available for the time being (it has no real worth or value). So everyone, good or bad, has a share in it and all are fed by it. Believe it firmly that the Day of Reckoning will come at its appointed time. This is an inevitable fact and on this day, the Almighty Sovereign will decree reward or punishment for men (according to their deeds).

Remember, all good and every kind of comfort is in Paradise and all evil and every kind of evil is in Hell. So beware whatever you do, do it fearing Allah and keep its reaction in the Hereafter in view. Believe it that you will be presented before Allah with all your deeds and who has done an atom of good will see it and whoever has done an atom of evil will see it too.

[Musnad Imam Shafei; Ma'ârif-ul-Hadîs]

Tear of Allah and Piety Leads to Eminence and Nearness

While seeing off Hazrat Mu'az bin Jabal after having appointed him as Quazi/Governor, the Holy Prophet gave him few counsels and made bequests. He said to him: "O Mu'az! I may not be able to meet you after this year of my life...." On hearing this Hazrat Mu'az began to weep due to shock of separation. The Apostle of Allah then turned his face from him and looking towards Madinah said, (probably he himself was visibly moved and deeply impressed) "All those who fear Allah are very much near to me and have association with me (and lead a life of piety) whoever they may be and wherever they may be."

[Musnad Ahmad; Ma'ârif-ul-Hadîs]

Not Associating with the World and Conscious of the Life Hereafter

Hazrat Jabir (رضي الله عنه) has related that Apostle of Allah passed by a dead kid whose ears had been cut off. He said, "Who would like to exchange it for a Dirham. The hearers said, "(Not to speak of a Dirham) we would not like to have it even for the meanest thing." The Holy Prophet said, "By Allah, the world is more contemptible than what this is for you.'

[Musnad; Hayât-ul-Muslimeen]

Hazrat Ibn-e-Mas'ud (رضي الله عنه) relates that the Apostle of Allah slept on a mat and when he got up, the impressions of the mat became visible on his body. Ibn-e-Mas'ud made a request for spreading bedding for him. He said, "I have no concern with the world. My association with the world is like that of a horseman who (while on his way) stops under a shade tree and then leaving it goes ahead." *[Ahmad; Tirmizi; Ibn-e-Majah]*

Hazrat Abu Hurairah (رضي الله عنه) has related that the Holy Prophet said "remember abundantly the cutter off of all pleasures i.e. death." *[Tirmizi; Nisai; Ibn-e-Majah; Hayât-ul-Muslimeen]*

Hazrat Abdullah bin 'Umar (رضي الله عنه) has related that the Apostle of Allah said, "To a Muslim death is a gift." *[Baihaqi]*

So one should be pleased with the gift and if someone is apprehensive of the punishment then he should think of the ways for this relief from that i.e. he should follow the commandments of Allah and His Apostle and offer repentance for the lapses." *[Hayât-ul-Muslimeen]*

Hazrat Bara bin A'azib (رضي الله عنه) has related (in a lengthy tradition) that the Apostle of Allah said, "When a true Muslim is about to leave the world for the Hereafter, then two angels with white faces descend on him with the shroud and perfumes from Paradise. Then descends the Angel of Death and says, "O pure soul, come forth to Allah's pardon and pleasure!" When they take it, they do not hold it in their hands but deposit it in that shroud and perfume. This gives out musk like smell. Then they carry it upwards and they do not pass by any concourse of angels (stationed on earth) which does not say, "Who is this pure soul?" They say, "such a one, the son of a such a one," Calling him by graceful names. Then they take him to the lowest region of heaven and ask the door to be opened for him which is done. The angels of every heaven take (the souls) to the next above in the same manner upto the seventh heaven. Allah the Almighty says, "Write the record of actions or name of this servant in "*illiyûn*; and return him to the earth for interrogation. Therefore his soul is returned to his body but not in the manner it was while he was in the world but in consistence with the state of being, the truth about which will be known after death. Then two angels come to him and say to him, "Who is thy Lord?" He replies, "My Lord is Allah." Then they say "What is thy religion? He says, "Islam." Then they say, "Who are these men who are sent to you." He says, "They are the Prophets of Allah." Then a voice from Allah calls out,

"My servant gave the right reply. Throw for him a bed from Paradise, and dress him from Paradise, and open a door for him towards Paradise." Then peace and perfume come for him from Paradise. (After this, there is mention of what happens with an infidel which is opposite to it).

[Musnad Ahmad; Hayât-ul-Muslimeen]

Remembrance of Death

In a lengthy tradition, Hazrat Abu Sa'id Al-Khudri (رضي الله عنه) has related that one day, the Apostle of Allah came to the mosque from his home for saying prayer and he saw people looking as if they were bursting into laughter (in the mosque) (and this was the sign of excessive carelessness). So the Holy Prophet (SAW) said, (for their guidance). "If you were to keep much in remembrance death which is the cutter-off of pleasure it would distract you what I see. So keep death much in remembrance."

[Jam-e-Tirmizi; Ma'ârif-ul-Hadîs]

Hazrat Anas (رضي الله عنه) has related that the Apostle of Allah came upon a young man at a time when he was dying and asked, "How do you find yourself at the moment?" He replied, "O Apostle of Allah! I am in such a state of mind that I am hopeful of Allah's mercy and at the same time I am apprehensive of punishment and torture for my sins". The Apostle of Allah said, "Be sure, that in whose heart, there are feelings of both hope and fear (at the time of death) then Allah, the Magnificent would certainly bestow upon him what he is expecting from his bounty and would keep him in security from the punishment of which he is afraid and fearful'.

[Jam-e-Tirmizi; Ma'ârif-ul-Hadîs]

Tears in Fear of Allah

Hazrat Abdullah bin Mas'ud has related that the Apostle of Allah said, "If through fear of Allah tears, even to the extent of a fly's head, fall from any believer's eyes and drop on some part of his cheek, he will be kept away from hell by Allah."

[Ibn-e-Majah; Ma'ârif-ul-Hadîs]

Tableegh (Preaching)

The Holy Prophet, one day delivered an address and in this address he praised some Muslims. Then he said, "How is that some people do not help their neighbours, in developing an understanding of religion and do not teach them religion and do not apprise them of the admonitory aspect of remaining ignorant of religion and do not restrain them from evil doings and how is that, that people do not learn religion from their neighbours and do not develop an understanding of religion and do not ascertain the consequences of remaining ignorant of religion. I swear by Allah, it is incumbent on people (Muslims) to impart religious teachings to their neighbours, to develop understanding of religion in them, to tender advice to them and to tell them good things. Even the people (Muslims) should necessarily learn religion from their neighbours, should develop an understanding of religion and should follow their counsels.

[Tabrani, Ma'ârif-ul-Hadîs]

A person told Hazrat Abdullah Ibn Abbas (ﷺ) that he wanted to preach religion i.e. to enjoin what is reputable and forbid what is disreputable. He asked, "Have you acquired that position?" He replied, "Yes, it is hoped so". Ibn Abbas (ﷺ) said, "If you do not apprehend that the three verses of the Holy Quran would not disgrace you then you certainly preach religion". He asked, "Which are those three verses?" Ibn Abbas (ﷺ) said, "The first is:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ (بقره)

[Do you enjoin what is reputable and forget yourself?]

Ibn Abbas (ﷺ) said, "Have you followed this verse fully?" He replied "No".

The second verse is:-

لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۞ (سوره الصف)

[Why do you enjoin what that you do not do?] *[61:2]*

"Have you acted upon it fully?" He said, 'No'. The third verse is:-

وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ (هود:٨٨)

Hazrat Shu'aib (ALS) said to his people: And I desire not, in order to oppose you, to do that which I forbid you. *[11:88]*

[Rather, I will keep off from them you will not find inconsistency in what I say and what I do.]

Ibn Abbas enquired, "Have you followed this verse fully?" He said, "No." Then he said, "Go, first enjoin yourself what is reputable and restrain yourself from what is disreputable. This is the first step of a preacher". *[Ma'ârif-ul-Hadîs; Ad-Dawah]*

Hazrat Huzaifah (رضی اللہ عنہ) has reported the Holy Prophet as saying, "By Him in whose hand my soul is, you must enjoin what is reputable and forbid what is disreputable or Allah will certainly soon send punishment from Himself to you. Then you will make supplication and not receive an answer". *[Tirmizi]*

Hazrat 'Akramah (رضی اللہ عنہ) says that Hazrat Abdullah Ibn Abbas (رضی اللہ عنہ) said, "Deliver sermon once a week and if you like you can do so twice but do not deliver sermons more than three times a week, and do not let the people develop hatred with this Quran, and it should not be like this that you come upon people and find them busy and you start addressing them and thus cause an interruption. If you do like that, then you will but keep silence at such a time and when, you find them inclined and they so desire, then address them and be careful not to use rhymed phraseology because I have seen the Holy Prophet (SAW) and his companions (رضی اللہ عنہم) that they did not like ceremonious ornamentation of style." *[Bukhari]*

Love of the World and Fleeing from Death

It has been reported from the Holy Prophet (صلی اللہ علیہ وسلم) that a time is to come for my *Ummah* when other nations will, asking (you) as a delicious morsel, rush upon you just as people do on dining tables. "Someone asked, 'O Apostle of Allah! Shall our number

be reduced at that time to such an extent that in order to devour us, other nations will unite and rush upon us". The Holy Prophet said, "At that time your number will not be little but you will be weightless like straw floating on flood (water) and that your awe will get out of the hearts of your enemy and cowardice and low spirits will find a place in your hearts". On this a person enquired, "What will be the cause of this cowardice (finding a place in the hearts?) The Holy Prophet replied, "Because you will start loving the world and will flee from death and will hate it." *[Abu Dawud; Ma'ârif-ul-Hadîs]*

Hazrat Anas (رضي الله عنه) has related that the Apostle of Allah said, "A time is coming to men when he who adheres to his religion will be like one who seizes live coal in his fist (i.e. just as it is difficult to retain live coal in hand, so it would be difficult to adhere to religion). *[Tirmizi; Mishkât]*

Concise and Foremost Counsels

Hazrat Abu Hurairah (رضي الله عنه) has related that the Apostle of Allah said, "My Lord has specially given me the following nine commandments:-

1. Fear Allah in private and public;
2. Speak what is just and equitable whether in anger or in agreeable (mood) (i.e. it should not be like this that when you are cross with someone and are enraged with him, then you usurp his rights and do injustice to him and when you are on friendly and good terms with someone, then you favour him and help him unduly, but whatever the case may be, the middle course of fairplay and equity should be followed;
3. Stick to moderation in poverty and indigence as well as in riches and wealth (i.e. when Allah, the Exalted involves you in poverty then one should not express impatience and perturbation. At the same time, when He favours with enough and to spare then one should not forget the fact of the matter and be involved in pride and

head strongness. In substance, in both these conditions of trial one should refrain from going to the extremes;

4. I should established relationship with the kinsmen and fulfil their obligations who break the relationship with me and misbehave with me;
5. I should give them also who might have deprived me of my rights;
6. I should forgive them who might have oppressed me;
7. In my silence there should be meditation (i.e. when I am silent I should ponder over matters deserving serious consideration e.g. Attributes of Allah, the Exalted and His signs - i.e. what is Allah, the Exalted's relationship with me? What is His commandments and what should it be? and what is going to be my end? And, for example, how should these servants of Allah, the Exalted, who are indifferent towards Him be connected with Allah. In substance in silence there should be meditation of this nature.
8. My conversation should be *Zikr* (i.e. whenever I have to speak and whatever I speak, it should be about Allah. It may either be praise and hymn of Allah or educating and preaching of his commandments, or of the nature that it should have regard and care for the commandments and punishments of Allah. In all these cases, whatever be the conversation, it will be of the nature of *Zikr*) and
9. My observation should be one for learning a lesson (i.e. on whatever thing I cast a glance, it should be with the intention of learning a moral and a lesson) and exhort people to do what is reputable." *[Ma'ârif-ul-Hadîs; Razin]*

Hazrat Mu'az bin Jabal has related that the Apostle of Allah recommended ten things to me saying, "(1) Do not associate anything with Allah even if you are put to death; (2) Do not be disobedient to your parents, even if they command you to quit your family and property, (3) Do not deliberately neglect to

observe a compulsorily prescribed prayer, for one who deliberately neglects a compulsorily prescribed prayer, will have Allah's protection removed from him, (4) Do not drink wine, it is the root cause of all evils (so it has been called mother of all evils), (5) Save yourself from all sins, because Allah's wrath descends on account of sins, (6) Do not run away from the engagement in *Jihâd* even if the casulaties be running high. (7) When you be living with some people at a place where, due to epidemic, death becomes widespread, you stay on there with determination. (Do not run away from that place for the sake of your life). (8) Spend on your family members according to your status and means (Do not be close fisted so much so that in spite your having money they (family members) suffer. Similarly do not be spendthrift beyond your means. (9) For educating them good manners, be strict and harsh (as the situation demands), and (10) Cause them to fear Allah. *[Musnad Ahmad; Ma'ârif-ul-Hadîs]*

Hazrat Abu Ayyub Ansâri (رضي الله عنه) has related that a man came to the Apostle of Allah and requested him for some advice but that it should be brief (so that it may be easy for him to remember it). He said, "(Firstly) When you stand up for prayer then say the prayer just like a person who is about to bid farewell to everything and to say 'Goodbye' to everybody (i.e. the prayer should be like that of a person who is about to breaths his last). You should say every prayer in the same manner and (secondly) do not utter any such thing for which you may have to offer an apology and explanation on the day following (i.e. when talking you should be careful not to speak such a thing for which you might be required to offer an explanation before someone in this world or beyond Allah on the Day of Judgement). And (thirdly) whatever you see with people or in their hands, make yourself totally hopeless about all that. (i.e. Only be the centre of your expectations and attention and have absolutely no hopes in the people).

[Musnad Ahmad; Ma'ârif-ul-Hadîs]

It has been reported from the Apostle of Allah (sw) that he said, "I bequeath you to fear Allah, the Exalted, to listen to the orders of the *Ameer* (Head of the State) and to obey him, even if he be an Abyssinian slave. Whoever will survive me, will see too much of dissension. So at that time, you must follow the path set forth by me and my viceregents who have received guidance from me and hold fast their ways, rather hold them with your teeth and protect yourself from innovations, for every new action (for which there is no authority) is innovation and every minor action means going astray".

[Mishkât; Ma'ârif-ul-Hadîs]

Hazrat Mu'az bin Jabal (رضي الله عنه) said that one day he requested the Apostle of Allah, inform me, Apostle of Allah of an act which will cause me to enter Paradise and remove me far from hell". He said, "You have asked a serious question, but it is easy for the one whom Allah helps to answer it. Please listen. It is of primary importance; these basic requirements of religion should be met with care and determination. Worship Allah and associate nothing with Him, observe the prayer in the proper manner single-mindedly. Pay the *Zakât*, fast during *Ramadhân*, and perform Hajj". He then said, "Shall I not guide you to the gateways of what is good? (i.e. Whatever he had told were the pillars of faith and obligations - *Farâiz*). He then said, "Shall I not guide you to other gateways of what is good?" (Perhaps he meant voluntary prayers). So, he appreciating the eagerness of Hazrat Mu'az said, "Fasting is a protection (from sins and hell fire) and alms-giving extinguishes fire, and prayer in the middle of night (Salât-ut-Tahajjud) has the same effect and has a special place in the gateways of what is good). After that he (in connection with the eminence of Salât-ut-Tahajjud and Sadaqah) recited the following verse of Surah.

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا ۖ وَمِمَّا رَزَقْنَاهُمْ
يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا
يَعْمَلُونَ ﴿١٧﴾

(السجدہ ١٦-١٧)

Their sides leave off the couches calling upon their Lord in fear and in desire, and that wherewith we have provided them they expend.

No soul knoweth that which is kept hidden for them of perfect comfort as a recompense for that which they have been working. *[32:16-17]*

Then he said, "Shall I not guide you to the head and support of the matter and the top of its hump", (Mu'âz says) I said, "Yes, Sir." He said, "The head of the matter (religion) is Islam, its support is prayer and the top of its hump is *Jihâd*". Then he (the Holy Prophet) said, 'Shall I not tell you that on which all this is based' (and without which all these are weightless and useless); Hazrat Mu'âz says, I said, "Sir, tell me that as well". So he took hold of his tongue and said, "Restrain it (i.e. keep it under control. This should not be astray). Mu'âz says that he said, "Sir, Shall we really be punished for what we talk about. The Apostle of Allah said, "O Mu'âz! The mother should not have given birth to you. (According to Arab dictum, this is an expression of love). People will be overthrown in hell on their faces (or on their nostrils) mostly due to their unthoughtful utterances". *[Musnad Imam Ahmad; Tirmizi]*

Hazrat Anas (رضي الله عنه) addressed Abu Zarr saying, "Shall I not tell you two traits of character which are light on the back (i.e. it is not cumbersome to cultivate them) and will be very heavy in the scale of Allah". Abu Zarr (رضي الله عنه) says that he said, "O Apostle of Allah! Do tell me these two traits of character". The Apostle of Allah (ﷺ) said, "The habit of remaining mostly silent and secondly pleasing disposition. I swear by Allah in whose possession is my soul, in human actions these two things have no parallel".

[Shu'ab-ul-Iman Lil-Baihaqi; Ma'ârif-ul-Hadîs]

'Imran bin Hittan - (*Taba'i*) has related that one day he visited Abu Zarr Ghifari (رضي الله عنه) and saw him in the mosque in such a condition that he was sitting alone wrapped up in a black scarf. He said, "O Abu Zarr! How is this loneliness and single

mindedness?" (*i.e.* Why have you chosen to remain aloof and away from society?) He replied "I have heard the Apostle of Allah (ﷺ) saying, "Seclusion is better than the company of bad persons and sitting with a good person is better than solitude, and enjoining what is reputable is better than keeping silence, and keeping silence is better than telling what is disreputable". *[Shuab-ul-Imân Lil Baihaqi; Ma'ârif-ul-Hadîs]*

Hazrat Abu Zarr Ghifari (رضي الله عنه) has related that my beloved friend has specially recommended the following seven things:-

1. Loving the needy and destitute;
2. Looking towards those who are below me (i.e. those who do not possess household effects as much as I have) and should not look towards those who are above me (i.e. those who have much more provision for worldly life than I have). In some tradition it has been reported that by doing so a habit of patience and thankfulness is created and it is evident also.
3. I should show mercy towards my kinsmen and establish relations with them (i.e. I should deal with them as one should deal with his relatives and kinsmen) though they do not so with me.
4. I should not beg anything from anybody (i.e. for every requirement of mine I should beseech Allah, the Exalted and I should not go abegging on anybody else's door).
5. I should speak truth on every occasion even if it be bitter for the people (and may be distasteful to them on account of their own intents and wishes).
6. I should not be afraid of those who reproach me in the way of Allah (i.e. if worldly people reproach me, even then I should say and do what has been enjoined by Allah and by which Allah is pleased. I should not care at all for the reproach).
7. I should recite abundantly.

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ

Because all these things are from the treasure which is below the heaven (i.e. these are gems from the treasures which is beneath the throne of Allah and which are given to those servants of Allah whom He likes. Nobody else has access to that).

Hazrat Abdullah bin Masud has related that the Apostle of Allah (ﷺ) said, "On the Day of Resurrection, the feet of the son of Adam (عليه السلام) will not move away till he is questioned about five matters;

1. On what he spent his life;
2. In what he made his youth pass away;
3. Whence he acquired his Property;
4. On what he spent it, and
5. What he did regarding what he knew".

[Tirmizi; Ma'ârif-ul-Hadîs]

Abdullah bin "Umar (رضي الله عنه) has related that the Apostle of Allah (ﷺ) said, "If you have four characteristics then it does not matter if worldly advantage passes you by.

1. Keeping a trust,
2. Speaking the truth,
3. A good character, and
4. Abstentiousness in food".

[Musnad Ahmad; Baihaqi; Ma'ârif-ul-Hadîs]

Amr bin Maimum al-Audi (رضي الله عنه) has related that the Apostle of Allah (ﷺ) counselling a person said, "Get hold of five things before five others and make use of them as far as you can:

1. Youth before decreptitude;
2. Health before illness;

3. Riches before poverty;
4. Leisure before work, and
5. Life before death".

Guidance for Women

Ibn 'Umar (رضي الله عنه) has reported from the Apostle of Allah that (once) he said, "O women! You (specifically) pay *Sadaqah* and offer repentance abundantly, for I have seen that amongst internals, the number of women is more." One of the shrewd hearers asked, O Apostle of Allah! What is our fault that most of us would go to hell?" The Holy Prophet replied, "you are more habituated to curse (during conversation) and you are more ungrateful to your husbands. I have not seen anyone being deficient in piety and wisdom like you but dominating a wise person." *[Bukhari; Muslim; Tarjuman-us-Sunnah]*

Vow (Nazar)

Hazrat Imran bin Husain has related that he heard the Apostle of Allah (ﷺ) say; "Vows are of two kinds, so if anyone vows to do an act of obedience, that is for Allah and must be fulfilled; but if anyone vows to do an act of disobedience, that is for the satan and must not be fulfilled but must make atonement for it to the extent he would do in the case of on oath". *[Nasa'i; Mishkât]*

Hazrat Ibn Abbas (رضي الله عنه) has reported the Apostle of Allah (ﷺ) as saying, "If anyone takes a vow but does not name (specify) it, its atonement is the same as for an oath, if anyone takes a vow to do an act of disobedience, its atonement is the same as that for an oath; if anyone takes a vow he is unable to fulfil, its atonement is the same as for an oath; but if any one takes a vow he is able to fulfil, he must do so". *[Abu Dawud; Ibn-e-Majah; Mishkât]*

Oath

Hazrat Ibn 'Umar (رضي الله عنه) has reported the Apostle of Allah as saying that when swearing by Allah if anyone says 'if Allah will', he is not held accountable if he breaks it.

Hazrat Ibn 'Umar (رضي الله عنه) has reported the Apostle of Allah (ﷺ) as saying "He who swears by anyone but Allah, is a polytheist".
[Tirmizi; Mishkât]

Good Omen

Hazrat Abu Hurairah (رضي الله عنه) has related the Apostle of Allah say, "There should be no taking of omens, but the best type is the good omen." He was asked what a good omen was and replied, "A good word which one of you hears from anyone or from any source."
[Bukhari; Muslim; Mishkât]

'Urwa bin 'Amir (رضي الله عنه) has related that when he mentioned about taking omens to the Apostle of Allah (ﷺ) he replied, "The best type is the good omen, and a Muslim is not turned back from anything because of an omen. When anyone of you sees anything which he dislikes i.e. omen, he should say,

اَللّٰهُمَّ لَا يَاْتِيْ بِالْحَسَنَاتِ اِلَّا اَنْتَ وَلَا يَدْفَعُ السَّيِّاٰتِ اِلَّا اَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

(مشكوة)

Thou alone bringest good things, Thou alone avertest evil things and there is no might or power but in Allah.
[Abu Dawud; Mishkât]

Vision

Abu Huzail 'Uqaili (رضي الله عنه) relates that the Apostle of Allah (ﷺ) has said, "A believer's vision is a forty sixth part of prophecy. It flutters over a man as long as he does not talk about it, but when he talks about it (i.e. when it is interpreted) it settles." Abu Huzail has that he thinks that Apostle of Allah further said, "Tell it only to one who loves him or one who is man of understanding".
[Tirmizi; Mishkât]

Auspicious Day for beginning Religious Education

It has been reported in traditions that knowledge should be acquired on Monday. This facilitates the acquisition of it. Same is mentioned about Thursday while in some traditions Wednesday appears. The learned author of *Hidayah* used to commence a book on Wednesday and used to say that whatever is begun on Wednesday renders is completion.

[Sharah Talim-ul-Muta'allim; Bahishti Zewar]

Renewal of a Tradition

It has been reported from the Apostle of Allah (ﷺ) that he said, 'Whoever transmits forty of my traditions to my *Ummah*, then I shall make special recommendation for him".

[Jam-e-Khabre]

It has been reported from the Apostle of Allah (ﷺ) that when in my *Ummah* there comes about disruption in the religion, then at that time whoever holds fast the ways of the Holy Prophet he will get reward equal to hundred martyrs.

[Bahishti Zewar]

Bequest of the Holy Prophet (SAW)

It has been reported from the Holy Prophet (ﷺ) that he said, "I am leaving behind in you such a thing that if you hold it fast, you would not go astray. One is the Book of Allah (*Qurân-e-Majeed*) and the other is Sunnah i.e. Traditions".

[Bahishti Zewar]

Chapter-2

Ibâdat (Devotion) Salât (Prayers) and Related Matters

Taharah (Purification)

Taharah is a Constituent of Imân (*Faith*)

Hazrat Abu Malik al-Ashari (رضي الله عنه) has reported that the Holy Prophet (ﷺ) said: "*Taharah* is a constituent of Iman; saying:

اَلْحَمْدُ لِلّٰهِ

(Praise be to Allah) fills the scale; saying:

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ

(Glory be to Allah and Praise be to Allah) fill the space between the heavens and the earth; salât (prayer) is a light; *Sadaqah* is as proof, endurance is a shining glory and the Qur'an is a proof on your behalf or against you. All men go out early setting themselves free or destroying themselves.

[Sahih Muslim; Ma'ârif-ul-Hadîs]

Hazrat 'A'isha (رضي الله عنها) has reported that the Holy Prophet said: "Ten characteristics belong to the religion of Islam.

1. Clipping the moustaches;
2. letting the beard grow,
3. using *Miswak* (tooth-stick),
4. snuffing up water in the nose and cleaning it,
5. cutting the nails,
6. washing the fingers' joints (to remove the dirt that usually accumulates there),
7. plucking the hair under the armpits,

8. shaving the pubes,
9. doing *Istinjâ'* (abstersion) with water.

The narrator said, "I have forgotten the tenth but it may have been "rinsing the mouth". *[Sahih Muslim; Ma'ârif-ul-Hadîs]*

Holy Prophet's (ﷺ) Practices in the Matter of Relieving Oneself

Istinjâ (Abstersion)

1. The Prophet (ﷺ) used to enter the privy putting his left forward, and to come out putting the right foot out. *[Tirmizi]*
2. While entering the privy, he used to say:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ

("O Allah! I seek refuge in Thee from the foul male and female devils).

3. On coming out of privy, he would say:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّي الْاَذٰى وَعَافَانِيْ

("O Allah! Grant Thy forgiveness or Praise be to Allah, who has removed harm from me and kept me in health).
[Zâd-ul-Ma'âd; Tirmizi; Ibn-e-Majah]

4. When he set down to answer a call of nature, he would not raise his garment until he was quite close to the ground. *[Zâd-ul-Ma'âd]*
5. When he wanted to pass water, he would look for a soft ground. If he did not find such a place, he would dig and upturn the earth with a piece of wood or other hard thing to make the soil loose and soft. *[Zâd-ul-Ma'âd]*
6. Habib bin Saleh (رحمه الله) has related that when the Prophet entered the privy, he would put on his shoes and cover his head. *[Ibn Sa'd]*

7. Sometimes he would use water for *Istinjâ'* or at other times stones and sometimes both; the number of stones would always be odd — at least three. He would use his left hand for *Istinjâ*. When he used water for this purpose, he would wash his hands after rubbing them on them on ground repeatedly. *[Zâd-ul-Ma'âd]*

8. When he would sit on his knees to make water, he would keep his things wide apart. If he wanted to ease himself, he would sit behind a mound or hillock or a date palm etc.

9. When the sat down to ease himself, he would neither face nor turn his back towards the Qiblah.

[Zâd-ul-Ma'âd]

Hazrat Abu Hurairah (رضي الله عنه) has reported: Whenever he would go to the privy, I used to give him water for Istinja. After which he would put his hands on the ground. Then I used to give him another jug of water with which he would perform *Wudhu* (ablution). *[Abu Dawud]*

Clarification

The intention is that the prophet also used to purify himself with water after using the stones etc. After that he would first rub his hands on the ground and wash them and then perform *Wudhu* (ablution). As is clear from this tradition that it was usual with the Prophet that he would perform *Wudhu* after answering a call of nature and doing *Istinjâ*. But in order to indicate that performing *wudhu* is only a commendable and excellent practice he has occasionally omitted it, as is related in Sunan Abu Dawud and Sunan Ibn-e-Majah on the basis of the following tradition from Hazrat 'A'isha (رضي الله عنها). Once after the Prophet had passed water Hazrat Umar (رضي الله عنه) stood behind him with a jug of water. The Prophet thereupon asked: O 'Umar! What is this water for? 'Umar replied, 'Water for your *wudhu*'. The Prophet remarked, I have not been required to perform

wudhu each time after I have passed water. If I were to do so, it will become a sunnah and an established practice.

[Ma'ârif-ul-Hadîs]

Instructions about Relieving and Cleaning Oneself

Hazrat Abu Hurairah (رضي الله عنه) has related that the Prophet said: "I am to you just like a father to his son, (i.e. just as it is the responsibility of a father to wish them well and to teach them the manners, so it is my duty to educate you properly) for I give you instruction. When you go to relieve yourself, do not face or turn your back towards the *Qiblah*."

Hazrat Abu Hurairah (رضي الله عنه) has related that the Prophet (ﷺ) has commanded that three stones be used, he forbade the use of dung and decayed bones, and also forbade the use of right hand for the purpose of Istinjah.

[Ma'ârif-ul-Hadîs; Sunan Ibn-e-Majah; Darimi]

Hazrat 'Abdullah bin Mughaffal (رضي الله عنه) has related that the Prophet (ﷺ) has enjoined that no one should pass water in the bathroom and then take a bath or perform *Wudhu* at the same place because evil prompting come from such a practice.

[Ma'ârif-ul-Hadîs; Sunan Abu Dawud]

The Du'a (Supplication) to be Recited

When Entering the Privy

Hazrat Zaid bin Arqam (رضي الله عنه) has reported that the Prophet said: "These privies are peopled by jinns and devils, so when one of you gets there he should say, "I seek refuge in Allah from the foul male and female devils.

[Abu Dawud; Ibn-e-Majah; Ma'ârif-ul-Hadîs]

Hazrat Abdullah bin Arqam (رضي الله عنه) has related that he heard the Prophet (ﷺ) say: "When the time for prayer comes and one of you needs to relieve himself, he should do that first."

[Tirmizi; Sunan Abu Dawud; Ma'ârif-ul-Hadîs]

Instructions about Istinjâ (From Bahishti Zewar)

1. Whatever impurity is excreted either from the front or back makes it imperative to cleanse the affected part i.e. to perform *Istinjâ*.

2. If the impurity has not spread on the sides of the affected part and water is either not available at all or is not sufficient for *Istinjâ*, then it is permissible to wipe the affected part clean with stones or earth until all the impurity has been removed and the body has become free from it. However, being repugnant to the basic idea of cleanliness and purity this method should be resorted to only in extreme circumstances. *[Tanwir — Shami]*

3. No specific manner has been laid down for cleaning with clods. The only thing to be kept in mind is that the impurity does not spread around and that the body is rendered free from it. *[Futuhe Hindiya]*

4. After cleaning with clods it is *masnun* to clean with water. *[Tirmizi]*

5. However, if the impurity covers a space larger than depression of a palm then it is obligatory to wash with water. Unless the impurity has been washed clean with water, *Salât* will not be in order. If, however, the impurity has not spread to that extent and one cleans it with only, then it is permissible to say prayers; nevertheless, this will be inconsistent with the Sunnah. *[Sharh-ut-Tanwir]*

6. Before entering the privy one should say *Bismillah* and the *masnun* supplication.

7. While entering the privy, one should put in the left foot first.

8. One should not go to the privy bare-headed. *[Zâd-ul-Ma'âd]*

9. Before entering the privy, one should put off the ring on which the name of Allah or His Prophet is engraved. *[Nasa'i]*

10. Entering the privy with a *ta'wiz* encased in wax cloth or even ordinary cloth is permissible.

11. If one has to sneeze while in the privy, he should say (*Alhamdulillah*) only in mind and not with the tongue.

12. As long as one is in the privy, one should not talk or speak. *[Mishkât]*

13. While coming out of the privy one should put the right foot out and recite the prescribed prayer.

14. Left hand should be used for cleaning. If the left hand is missing, the right hand may performed be used.

15. After *Istinjâ* one should rub the left hand well on the ground or with soil and then wash it.

16. Sitting for natural evacuations at a place where private parts of the body which have to be covered, are open to others' view is sinful. Passing water while standing, or in a tank or well or on their edges is *makruh* (undesirable). So also is the case of evacuation of bowels.

17. It is forbidden to evacuate besides the wall of a mosque and in a graveyard. It is also forbidden to pass water in rat's hole or any other hole in the ground.

18. Passing water from a low place towards a higher spot; relieving one-self where people sit or walk or evacuating at a place where people take bath or perform *Wudhu*.

19. While easing oneself one must not speak except under avoidable circumstances.

20. One must not touch the penis with the right hand while passing water or doing *Istinjâ*: instead left hand should be used for this purpose. *[Bukhari; Muslim]*

21. One should be very careful against being bescattered with urine or excreta, for torment in the grave is often the result of failure to guard oneself from the sprinkling of urine. *[Tirmizi]*

22. If one has occasion to ease himself while in a thicket or away from habitation, he should do so at a place beyond people's view. *[Ma'ârif-ul-Hadîs; Sunan Abu Dawud; Tirmizi]*

23. Or, he should go to a low place where he is out of people's view.

24. One should find a spot with soft soil so that the urine does not get sprinkled but is absorbed in the soil. *[Tirmizi]*

25. In order to pass water, one should sit down: One should not do so while standing. *[Tirmizi]*

26. If after passing water, one wants to soak it in clods, he should do so behind the wall or take other cover. *[Bahishti Gauhar]*

Miswak (The Tooth-Stick)

There are a number of traditions relating to the excellence and significance of cleaning one teeth with a *Miswak*.

The Prophet (ﷺ) has said: "Were it not that I might distress my people, I would order them to use the tooth-stick at every time of prayer." *[Sahih Bukhari; Sahih Muslim]*

The use of *miswak* is a means of purifying the mouth and is pleasing to Allah. *[Bukhari]*

He said: "Jibrael (عليه السلام) never came to me without ordering me to use the tooth-stick with the result that I have been afraid of chafing the front of my mouth." *[Musnad Ahmad]*

Whenever the Prophet intended to recite the Qur'an or to go to sleep, he would use a tooth-stick. He used to do the same when he would enter the house. Hazrat 'A'isha (رضي الله عنها) says: The first thing which the Prophet would do on entering the house was to use *miswak* (tooth-stick). He also did so when he performed *wudhu* or said his prayers.

It is enough to use a finger to clean the teeth, whether this be his own finger or another person's; Abu Nairn and Baihaqi have reported that the Prophet used to apply *miswak* to his teeth breadthwise. In Mawahib-e-Ladunniyah it is said that the miswak be used with the right hand: doing so is *Mustahab* (a praiseworthy act).

Some of the commentators on the traditions have said that in using *miswak* one should begin with the right side. Hazrat 'A'isha (رضي الله عنها) has related that the Prophet's *miswak* used to be kept near him at night, for when he got up to pray during the night, he cleansed his mouth with the tooth-stick before performing the ablution. *[Bukhari; Muslim; Ibn-e-Sa'd]*

Hazrat 'A'isha (رضي الله عنها) has related that it was customary with the Prophet that when he got up after sleep by day or by night or by day, he would use the tooth-stick before performing ablution.
[Ma'ârif-ul-Hadîs; Musnad Ahmad; Sunan Abu Dawud]

(The last act of the Prophet on his death-bed was to use a *miswak*).

Hazrat 'A'isha (رضي الله عنها) has reported: "The Prayer before which the tooth-stick is used is seventy times more excellent than that before which it is not used." *[Baihaqi in Shu'aib-al-Iman]*

Sunnah about Miswak

1. The *miswak* should not be longer than one span and should not be more thick than a finger. *[Bahrur Raeiq]*
2. The *miswak* should be held in a such a manner that the small finger is below the miswak and the thumb is

below the tip of it. The other fingers should be on its upper side. *[Shami]*

The *miswak* should be rubbed on the teeth from right to left and back. On the tongue it should be rubbed length-wise. The inner and the outer sides of the teeth, the jaws and the upper and the lower sides of the mouth should also be cleaned with the Miswak. *[Tahtâvi]*

Occasions with the use of Miswak (tooth-stick) is Masnun or Mustahab

1. On awakening after sleep.
2. While performing *wudhu*.
3. Before recitation of the Qur'an.
4. Before rending or teaching the holy traditions.
5. When the mouth smells foul of the teeth appear to be so discoloured.
6. When standing up if a long interval has elapsed between *wudhu* and prayer.
7. Before meditation.
8. Before entering the Ka'bah or the Hatim.
9. After entering one's house.
10. Before meeting with wife.
11. Before participating in any sacred gathering.
12. On getting hungry or thirsty.
13. At the time of taking *Sahri* (light food before fasting).
14. Before taking meals.
15. Before setting out for a journey.
16. On returning home from a journey.
17. Before going to bed.
18. On feeling the intimations of death.

[At-Targhib wat-Tarhib]

Ghusl (Bath)

Hazrat 'A'isha (RA) has reported: when the Prophet took bath after a seminal emission, he first washed his hands, then washed this private parts with his left hand, then poured water over his left hand with his right hand, (this was due to the fact that there was no small vessel for taking water), then performed ablution as he did for prayer, then put his fingers into the water and moved them through the roots of his hair till he was satisfied that water has reached the roots fully, then poured three handfuls on his head with both his hands, then poured water over all his body and then washed his feet."

[Bukhari; Muslim]

Hazrat Ibn Abbas (RA) relates a tradition similar to the above one on the authority of Hazrat Maimunah (RA) in which it is further related: "I handed him a garment, but he did not take it; he went off shaking his hands." *[Bukhari; Muslim]*

Full details of the way the Prophet used to take bath are available in these two traditions from Hazrat 'A'isha and Hazrat Maimunah (RA). These are: First of all he would wash both his hands three times (because it is with the hands that the rest of the body is washed). Then he would wash the private parts with the left hand pouring water on it with the right hand. After that he would wash the left hand having rubbed it repeatedly on the ground or with soil. Next he would perform *Wudhu* in the course of which he would rinse his mouth thrice with water, then he would snuff up water, clean the nose well and blow it. Then he would clean the inner side of his mouth and nose. After this he would pass his fingers through the hair of his beard as he usually did, and see that the water had reached the roots of the hair. He would similarly wash the hair of his head carefully ensuring that the water had reached the ends of the hair. Then he would wash the rest of his body. Finally, he would withdraw from the bathing place and wash his feet. (He probably did so because the bathing place was not pucca and clean).

[Ma'ârif-ul-Hadîs]

Hazrat 'Abdullah Ibn 'Umar (رضي الله عنه) has related that the Prophet said: The woman who is menstruating and the one who is seminally defiled must not recite any part of the Qur'an. (This means that recitation of the Qur'an which is the holy word of Allah, is forbidden for both of them). *[Ma'ârif-ul-Hadîs]*

Hazrat Abu Hurairah (رضي الله عنه) has related that the Messenger of Allah has said: "There is sexual defilement under every hair, so wash the hair and cleanse tne skin." (so that portion of the body which remains hidden beneath the hair is purified) and that part of the body which is visible (on which there are no hair) should also be cleansed well and carefully.
[Sunan Abu Dawud; Tirmizi; Ibn-e-Majah; Ma'ârif-ul-Hadîs]

Circumstances in which Ghusl is Masnun

Hazrat Abu Hurairah (رضي الله عنه) has related that the Prophet (ﷺ) said: "It is the duty of every Muslim to take bath once a week (i.e. on Friday), washing his head and body."
[Bukhari; Muslim; Ma'ârif-ul-Hadîs]

Hazrat Samurah bin Jundab (رضي الله عنه) has related that the Messenger of Allah said: If any one performs ablution on Friday, well and good; but if any one takes bath, bathing is more excellent.
[Ahmad; Abu Dawud; Tirmizi; Ma'ârif-ul-Hadîs]

1. For those for whom it is obligatory to attend bath at any Congregational prayer on Friday, it is *masnun* to take bath at any time between the morning prayer (*Salât-ul-Fajr*) and the congregational prayer (*Jumu'ah* Prayer).
2. So is the case with *Salât-ul-Eidain.*
3. It is *masnun* to take bath before donning *Ihrâm*.
4. For one performing hajj it is *masnun* to take bath on the day of *'Arafah* after the sun has crossed meridian.

[Bahishti Gauhar]

Wudhu (Ablution)

Brightness of the Parts of Body Wahsed in Wudhu on the Day of Resurrection

Hazrat Abu Hurairah (رضي الله عنه) has related that the Messenger of Allah (ﷺ) said: "My people will be summoned on the Day of Resurrection with white faces and hands and feet from the marks of ablution. If any of you can extend his brightness, let him do so." *[Bukhari; Muslim]*

The Manner of Performing Wudhu

Hazrat 'Usman (رضي الله عنه) has related that one day he performed *Wudhu*, pouring water over his hands three times, then rinsing his mouth and snuffing up water, then washing his face three times, then washing his right arm upto the elbow three times, and similarly the left arm upto the elbow three times then wiping his head, then washing his right foot three times, then the left three times. He then said, "I have seen the Messenger of Allah performing ablution as I have done just now, adding "If anyone performs ablution as I have done, then prays two raka'hs without allowing his thought distracted, his past offences will be forgiven him." *[Bukhari; Muslim]*

While performing *Wudhu*, the Messenger of Allah used to recite the following supplication:

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ، اَللّٰهُمَّ
اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ وَاجْعَلْنِيْ مِنْ عِبَادِكَ الصَّالِحِيْنَ
وَاجْعَلْنِيْ مِنَ الَّذِيْنَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ.

I bear witness that there is no god but Allah, who is one and without partner, and I bear witness that Muhammad is His servant and apostle. O Allah! make me of those who turn to Thee (or, who repent) and make me of those who purify themselves, and make me of Thy virtuous servants, and make me of those who have no fear and who shall not grieve".

According to the Sunan Nasa'i, the Messenger of Allah used to say after *Wudhu*:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ (زاد المعاد)

Glory to Allah! I bear witness that there is no god but Thou. I ask Thy pardon and turn to Thee in repentance. Hazrat Abu Musa Al-Ashari (رضي الله عنه) when he was performing *wudhu*. He heard him saying:

اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَوَسِّعْ لِيْ فِيْ دَارِيْ وَبَارِكْ لِيْ فِيْ رِزْقِيْ۔ (زاد المعاد)

"O Allah! Forgive me my sins, make my house plentiful and bless me in subsistance".

Hazrat Al-Mustaurid bin Shaddad (رضي الله عنه) has related: "I saw the Messenger of Allah rubbing his toes with his little finger when he performed ablution".
[Tirmizi; Abu Dawud; Ibn-e-Majah; Ma'ârif-ul-Hadîs]

Hazrat Anas (رضي الله عنه) has related that when the Messenger of Allah performed ablution he took a handful of water, and putting it under his chin made it go through his beard, saying, "Thus did my Allah command me". *[Ma'ârif-ul-Hadîs; Sunan Abu Dawud]*

In performing *Wudhu*, the Messenger of Allah would use water freely but would impress upon his *ummah* to avoid wasting water. *[Zâd-ul-Ma'âd]*

The Sunan and Regulations of Wudhu

Hazrat Abu Hurairah (رضي الله عنه) has related that the Messenger of Allah said: "O Abu Hurairah! when you perform *Wudhu*, say *Bismillah Walhamdulillah* (The result would be that) so long as this *wudhu* would continue (i.e. one would remain in a state of purity), the *Kirâm-ul-Katibeen* (recording angels) would continue to write good deeds in his name.
[Mu'jim Saghir; Tabarani; Ma'ârif-ul-Hadîs]

Hazrat Laqit bin Sabirah (رضي الله عنه) has related that he asked the Messenger of Allah to tell him about *Wudhu* (i.e. tell me the

specific things which I should take care of in *Wudhu*) and he said: "Perform ablution completely (there should be no laxity) and (the second is that) let the water run between the fingers and toes, and (the third is that) snuff up water freely cleaning the nosrils fully unless you are fasting (i.e. during fast snuff up water lightly). *[Ma'ârif-ul-Hadîs; Sunan Abu Dawud; Tirmizi]*

The Messenger of Allah (ﷺ) used to perform wudhu by himself and occasionally some one would help him.

[Zâd-ul-Ma'âd]

Wudhu in Spite of being in a State of Purity

Hazrat 'Abdullah ibn 'Umar (رضي الله عنه) has related that the Messenger of Allah (ﷺ) said: "He who performs *wudhu* in spite of being in a state of purity will have ten blessings recorded for him".

[Tirmizi]

The Prophet (ﷺ) often performed *wudhu* afresh and sometimes said a number of prayers in continuity with the same *wudhu.* *[Zâd-ul-Ma'âd]*

The Masnun Manner of Performing Wudhu

Before *wudhu* one should have a definite intention (*Niyah*) that he is performing *wudhu* in order to say prayer (this enhances the blessings). One should sit at a raised place facing *Qiblah* so as to be safe from the spray of falling water. Then one should commence *Wudhu* saying بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ (In the name of Allah, Most Gracious, Most Merciful). According to some traditions one should say:

بِسْمِ اللهِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ عَلٰى دِيْنِ الْإِسْلَامِ

1. In the name of Allah, Most Glorious, and praise be to Allah for the religion of Islam;
2. Then both hands upto the wrists should be washed three times.
3. Then the teeth and mouth should be cleaned with *miswak* (tooth-stick). In case *miswak* is not available,

the teeth should be rubbed with the forefinger and gargle three times in such a way that water reaches every part of the mouth. (If one is fasting, one should not gaggle in order to avoid water reaching the throat).

4. Then water should be snuffed up thrice and the nostrils should be cleaned with the left hand. (If one is fasting, one should not snuff up water beyond the soft portion of the nose).

5. Then the face should be washed thrice from the forehead down to the lower portion of the chin and from the lobe of one ear to the other. Water should flow on every part so as to reach under the eyebrows. While washing the face, one should pass fingers through the beard and this should be done by passing the fingers upwards beginning from under the chin.

6. Then the right hand should be washed upto the elbow and similarly each action being performed three times and fingers of one hand should be passed through the fingers of the other hand. If a woman is wearing a ring or glass bangles, these should be moved so that no portion remains dry.

7. Then the entire head including the ears should be wiped with wet hands. The inner side of the ears should be wiped with the forefingers and the upper side should be wiped with the thumbs. Then the nape of the neck should be wiped with the back of the hands. (The throat should not be wiped as this is forbidden). For wiping the ears it is not necessary to take clean water. Whatever water is left over after wiping the head is enough. *[Tirmizi; Mishkât]*

8. Then the right foot should be washed upto the ankles three times, and similarly the left foot. The small finger of the left hand should be passed between the toes at the point of the feet; beginning with the right foot and ending on the left. *[Bahishti Zewar]*

Regulations about Wudhu

1. The parts of the body washed in *Wudhu* should be rubbed before washing.
2. There should be continuity in all actions.
3. There should be no interval between washing one part and the other.
4. The prescribed order of washing should be followed:

During the course of *Wudhu* the following supplication should be recited.

اَللّٰهُمَّ اغْفِرْلِيْ ذَنْبِيْ وَوَسِّعْ لِيْ فِيْ دَارِيْ وَبَارِكْ لِيْ فِيْ رِزْقِيْ۔

Having per:ormed *Wudhu*, one should recite the following supplication:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I testify that there is no God but Allah alone who has no partner, and I testify that Muhammad is his servant and Messenger.

Thereafter the following should be recited:

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ سُبْحٰنَكَ اَللّٰهُمَّ وَبِحَمْدِكَ
اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ

'O Allah, put me among the penitent and put me among those who are purified

Tayammum

Hazrat Jabir (رضي الله عنه) has related that the Messenger of Allah (ﷺ) said: "The chief thing in *Tayammum* is to strike the hand on (clean) ground, once for the face and again for both the hands upto the elbows. *[Mustadrak]*

The Prophet (ﷺ) would not perform *Tayammum* afresh for each prayer. He did not even enjoin this. Rather, he has made it a complete substitute for *Wudhu*. *[Zâd-ul-Mulk]*

The method of *Tayammum* according to Imam Abu Hanifah, Imam Malik and Imam Shafei (رحمهم الله) is to strike the hands twice on the (clean) ground, once for the face and again for both the hands upto the elbows. *[Madârij-un-Nubuwwah]*

Mas'alah (Regulation)

The grounds of which *Tayammum* becomes justified as substitute for *wudhu*, also justifies *Tayammum* as a substitute for *Ghusl* (bath) — [being *fardh* (obligatory) in case of sexual emission]. *Tayammum* for *Ghusl* (bath) is performed in the same manner as laid down for wudhu.' *[Bahishti Zewar]*

Mas'alah (Regulation)

Tayammum can be performed on either of the following things: Clean soil and sand; stone and lime; unglazed earthen ware (whether baked or unbaked), baked and unbaked bricks, walls of either baked and unbaked bricks, of stone or of lime (white washed) or of red chalk or of yellow earth.

Following are Obligatory in Tayammum

1. Niyah;
2. striking both the hands on the ground and then wiping the face with them; and
3. striking both the hands on the ground and wiping both the hands upto the elbows. *[Bahishti Zewar]*

The Masnun Method of Tayammum

The method of performing *Tayammum* is to make up one's mind (*Niyah*) that he is performing *Tayammum* for purification from defilement. He should then say *Bismillah* and strike both the hands on a clod of earth, blow the excess dust and rub both the hands again on the clod and after blowing the excess dust; first run the four fingers of the left hand from under the tips of

the fingers of the right hand upto the elbow on the under side and then run the palm of the left hand from the elbow of the right hand upto the tips of the fingers and along the thumb or the upper side, deal with the left hand similarly and finally rub the spaces between the fingers of one hand with those of the other. If one has a ring on any finger he must either remove it or move it. To run the fingers of one hand through the fingers of the other is also obligation.

The above method is applicable for *Tayammum* either for *Wudhu* or *Ghusl*.

Repeating Prayer is not Necessary

Hazrat Abu Sa'id al-Khudri has related that from amongst the Companions of the Messenger of Allah, two persons went out on a journey, and when the time for prayer approached, having no water with them, they performed ablution with clean earth and then prayed. Immediately after that, they found water and one of them repeated the prayer after performing *wudhu* with water, but the other did not. When they came to the Messenger of Allah some time afterwards they mentioned what they had done. The Messenger of Allah (ﷺ) said to the one who had not repeated the prayer. "You have observed the Sunnah and your prayer was enough for you", To the other who had repeated that prayer after performing ablution, he said: "You will have a two fold reward for your second prayer became supererogatory (*Nafl*), and Allah does not leave good deeds unrewarded". The *Shari'ah*, therefore, lays down that it is not necessary to repeat a prayer said with *Tayammum*.

[Sunan Abu Dawud; Musnad Darimi; Ma'ârif-ul-Hadîs]

Salât (Prayer)

Hazrat 'Abdullah bin Qurt (رضي الله عنه) has related that the Messenger of Allah said: "The first of his deeds for which a man will be taken into account on the Day of Resurrection will be *Salât* (prayer). If it is sound, all his other deeds will be taken in the same fashion but if it is unsound the rest of his actions will be taken as deficient. *[Tabrani in Ausat-Hayât-ul-Muslimeen]*

Hazrat 'Ubada bin Samit (رضي الله عنه) has related that the Messenger of Allah (ﷺ) said: "Five times of prayer have been ordained by Allah. If any one performs the ablution for them well, observes them at their proper time, and perfectly performs the bowing and showing of submissiveness during them, he has a covenant from Allah to forgive him; but if any one does not do so, he has no covenant. If He wills He may forgive him, but if He wills He may punish him."

[Ma'ârif-ul-Hadîs; Musnad Ahmad; Abu Dawud]

Timings of the Five Obligatory Prayers

Hazrat Buraidah (رضي الله عنه) has related that a man asked the Messenger of Allah (ﷺ) about the time of the prayers, to which he replied: "Pray with us these two days (today and tomorrow)". Thereafter when the sun passed the meridian he gave command to Hazrat Bilal (رضي الله عنه) who uttered the call to prayer (*Azân*) then he recited the *Iqâmah* for the noon prayer (and *Salât-ul-Zuhr* was said). Then (at the appropriate time) he commanded Hazrat Bilal and he (as usual first uttered the call to prayer and then) recited *Iqâmah* for the afternoon prayer (and *Salât-ul-'Asr* was said). This *Azân* and prayer was said at a time when the sun was sufficiently high, white and clear (i.e. its light had not faded as it does when evening falls). Then as soon as the sun had set, the prophet commanded Hazrat Bilal (رضي الله عنه) to call the *Azân* and recite *Iqâmah* for the sunset prayer (and *Salât-ul-Maghrib* was said). Then when the twilight had ended, he commanded Hazrat Bilal (رضي الله عنه) to call the *Azân* and recite *Iqâmah* for the night prayer (and *Salât-ul-'Ishâ* was said). Then when the dawn appeared, he commanded Hazrat Bilal (رضي الله عنه) to call the *Azân* and recite *Iqâmah* for the morning prayer (and *Salât-ul-Fajr* was said).

Next day he commanded him to delay the noon prayer till the extreme heat had passed and he did so, and he allowed it to be delayed till the extreme heat had passed. He observed the afternoon prayer (*Salât-ul-Asr*) when the sun was high delaying it beyond the time he had previously observed it. He observed

the (*Salât-ul-Maghrib*) (Sunset prayer) before the twilight had ended; he observed the (*Salât-ul-'Ishâ*) (night prayer) when a third of the night had passed; and he observed the (*Salât-ul-Fajr*) dawn prayer when there was clear day light. Then asking where the man was who had enquired about the time of prayers and receiving from him a reply that he was present, he said, "The time for your prayer is within the limits of what you have seen." *(Muslim, Ma'ârif-ul-Hadîs)*

Salât-ul-Zuhr (Noon Prayer)

Hazrat Abu Sa'id al-Khudri (رضي الله عنه) has related that the Messenger of Allah (ﷺ) said, "When the heat is severe, say the *Salât-ul-Zuhr* noon prayer when it is cooler." *(Bukhari)*

Salât-ul-Ishâ. (Night Prayer)

Hazrat 'Abdullah Ibn 'Umar (رضي الله عنه) has related that once the Prophet (ﷺ) came out (of his house) for *'Ishâ* prayer at a time when a third of night has passed and said: "Were it not that it would impose a burden on my people, I would normally pray with them at this time which is always preferable."

(Muslim, Ma'ârif-ul-Hadîs)

Salât-ul-Fajr (Morning Prayer)

Hazrat Rafi" bin Khadij (رضي الله عنه) has reported the Messenger of Allah as saying "Observe morning prayer at dawn, for it is the practice most productive of reward."

(Abu Dawud, Tirmizi, Musnad Darimi, Ma'ârif-ul-Hadîs)

Delay in Prayers Forbidden

Hazrat 'Ali Murtaza (رضي الله عنه) has related that the Messenger of Allah (ﷺ) told him, "There are three things, 'Ali, which you must not postpone: 1. prayer when its time comes, 2. a funeral, and 3. the marriage of an unmarried woman when she finds one of suitable class for her." *[Tirmizi, Ma'ârif-ul-Hadîs]*

If a Prayer is missed owing to Sleep or Forgetfulness

Hazrat Anas (رضي الله عنه) has related that the Messenger of Allah (ﷺ) said: "If anyone forgets a prescribed prayer or oversleeps, expiation is made by observing it when he remembers it."

[Bukhari, Muslim, Ma'ârif-ul-Hadîs]

Carelessness in Prayers

Hazrat Abu Zarr Ghifari (رضي الله عنه) has related that the Messenger of Allah (ﷺ) asked him: "How will you act when you are under rulers who make prayer a dead thing, or delay it beyond its proper time. I asked what he commanded me to do so he replied, "Observe the prayer at its proper time and if you can say it along with them do so, for it will be a supererogatory prayer for you." *[Muslim, Ma'ârif-ul-Hadîs]*

Waiting for the Next Prayer

Some people were once waiting for the *'Ishâ* prayer after they had said the sunset (*Maghrib*) prayer. The Messenger of Allah (ﷺ) came there walking so fast that he was panting. He said: "O man! Rejoice, for your Lord opened a window of the heavens and presented you to His angels saying with pride 'My servants have said one prayer and are waiting for the next."

(Ibn-e-Majah)

Joining Two Prayers

Hazrat 'Abdullah bin Mas'ud (رضي الله عنه) is reported to have said that he never saw the Messenger of Allah (ﷺ) observe a prayer out of its proper time with the exception of two, the sunset (*Salât-ul-Maghrib*) and the night prayer (*Salât-ul-'Ishâ*), which he combined, and the dawn prayer (*Salât-ul-Fajr*) when he observed that day (i.e. at *Muzdalifah*) before its proper time.

[Bukhari, Muslim]

Hazrat 'Abdullah bin 'Umar (رضي الله عنه) is reported to have said that the Prophet (ﷺ) combined the sunset (*Salât-ul-Maghrib*) and the night (*Salât-ul-Ishâ*) prayers. *(Bukhari)*

The above two traditions relate to the rites of Hajj; the first was done at *Muzdalifah* and the second on return from *'Arafat.*

The *joining of prayers* men as that the first prayer should be delayed to such an extent that it is said at the end of its prescribed time and the following prayer is said at the very beginning of this prescribed time. Some call it "apparent joining", as they are apparently joined together but in reality it is not. This is the manner in which the Hanafi school of thought permits joining of prayers during travelling.

[Madârij-un-Nubuwwah]

In *Jâmi-ul-Usul* it is related on the authority of Abu Dawud that Nafi and 'Abdullah bin Waqidi (رضي الله عنه) related. Once during a journey the *Mu'azzin* told Ibn 'Umar 'Prayer time'. Ibn 'Umar said, "Continue the journey". Then he alighted before the evening twilight had disappeared and said the sunset prayer (*Salât-ul-Maghrib*) and waited until it had disappeared and said the night prayer (*Salât-ul-'Ishâ*). He said, "Whenever the Prophet (ﷺ) would be in a hurry during a journey, he would do the same and enjoin what I have done." *(Madârij-un-Nubuwwah)*

Times at which it is Forbidden to say Prayers

Hazrat 'Uqbah bin 'Amir (رضي الله عنه) has related that the Messenger of Allah (ﷺ) said: There were three times at which the Messenger of Allah used to forbid us to pray or bury our dead.

1. When the sun begins to rise till it is fully up.
2. When the sun is at its height at mid day till it passes the meridian.
3. When the sun draws near to setting till it sets. *[Muslim]*

How the Prophet (ﷺ) said His Prayer

It is related in the traditions that on standing up to pray the Prophet (ﷺ) would say *Allahu Akbar* (Allah is Most Great), and saying this *Takbir-e-Tahrimah*, he would raise his hands upto his ears. He would then fold his hands, putting the right

hand on the wrist of the left. Thereafter he would recite the *Sana* (HYMN) سُبْحَانَكَ اللّٰهُمَّ to be followed by *Ta'awwuz.*

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۔

Then he would recite *Tasmiyah* بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Then he would recite *Surah Fatiha* at the end of which he would say A'meen.

According to Hanafi school of thought *A'ameen* (آمين) is to be said in a low pitch.

It is reported on the authority of Hazrat 'Umar (رضي الله عنه) that the *Imâm* (one who is leading the prayer) should recite the *Sana*, *Ta'awwuz* and *Bismillah* including *A'ameen* on a low pitch. After reciting *Surah al-Fatiha* the Prophet (ﷺ) would recite some other Surah (Chapter) from the Holy Qur'an. Having done this recitation, he would bow himself into *Ruku'* saying *Allahu Akbar* (Allah is Most Great). On raising himself up he would say.

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ

(Samiallahu-Liman-Hamidah)

In performing the *Ruku'* he would place his hands firmly on the knees separating the fingers a little.

According to the *'Ulama* during prayers the fingers have three different postures: in *Ruku'* they are kept separate from each other, in *'Sajdah'* they should be close together, and in the rest of the prayer he kept on their normal condition whether in *'Qiyâm'* or in *'Tashahhud'*.

During *'Ruku'* the Prophet (ﷺ) would keep his elbows aloof from his side and his back straight and would neither lower his head below the level of the back nor raise it higher. In this posture he would say 'Glory be to my Lord, the Great. سُبْحَانَ رَبِّيَ الْعَظِيْمِ thrice. (This is the minimum number. He would mostly say it

many times more than this. To say it more but in odd number is considered excellent).

When he raised his head from *'Ruku'* he would not prostrate himself until he had stood perfectly upright. While prostrating himself he would first place the knees on the ground and then the hands, then he would place the nose and then forehead on the ground. During prostration he would keep the body so far from the thighs that a kid could pass through and would keep the head between the two palms and the toes pointing towards the *Qiblah*. In this position he would say:

سُبْحَانَ رَبِّيَ الْأَعْلَى

('Glory be to my Lord, the Highest') when he raised his head from prostration he would sit upright and then bow for the second *'Sajdah'*.

Whenever the *Qiyâm* was long, the *'ruku'*, *sajdah* and *jalsah* (sitting) would also be long and whenever the *Qiyâm* was short, these postures would also be short. *[Madârij-un-Nubuwwah]*

He used to recite the *'tahiyyah'* after every two *'Rak'ahs'*.
[Sahih Muslim]

It is reported in a tradition from Hazrat Wail bin Hujr (رضي الله عنه) that while he raised himself up from *'Sajdah'* for *'Qiyâm'* (standing erect) he would take the support of thighs and knees: The Sunnah is to place the hands on the knees for support in standing up. It has been related on the authority of Hazrat 'Umar (رضي الله عنه) with him that the Messenger of Allah (ﷺ) has enjoined against placing the hands on the ground for support while standing up and infirmity—it is permissible to place the hands on the ground for support. *[Madârij-un-Nubuwwah]*

Whenever the Prophet (ﷺ) sat for (*Tahiyyah*) *'Tasahhud'* he would sit on his left foot bent under him and would keep the right foot standing. This also used to be his posture for *'Tashahhud'* for the last *'Rak'ah'*. In reciting the *Tashahhud* he would place the hands on the thighs and would raise the first

finger of the right hand. (The way to do this is to bend the little finger and the ring finger towards the palm, join the middle finger and the thumb to make a circle and raise the forefinger while saying *'La-ilaha* (there is no God) and lower it while saying *'illallah'* (save Allah). *[Madârij-un-Nubuwwah]*

According to the traditions from Hazrat 'Abdullah bin Mas'ud and Hazrat 'Abdullah bin Abbas (رضي الله عنهما) the Prophet (ﷺ) enjoined that *'tahiyyah'* should be recited in the following words: *[Muslim-Ma'ârif-ul-Hadîs]*

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰاتُ وَالطَّيِّبٰتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ۔

(رواه مسلم، معارف الحديث)

Hazrat 'Abdur Rahman bin Abu Laila (رضي الله عنه) said that Ka'b bin 'Ujra (رضي الله عنه) met him and asked him if he would like to present him with something he had heard from the Prophet (ﷺ). He expressed his desire to hear it, and he said: "We asked Allah's messenger the question, "How is blessing to be invoked on you who belong to the prophetic family? Allah has taught us (only) to salute you". He told us to say—

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ، اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

(بخاری ومسلم، معارف الحديث)

O" Allah! Exalt Muhammad and the true followers of Muhammad as Thou did exalt Ibrahim and the true followers of Ibrahim; Surely Thou art praised, magnified. O' Allah! Bless Muhammad and the true followers of Muhammad as Thou did bless Ibrahim and the true followers of Ibrahim; Surely Thou art praised, magnified. *[Bukhari, Muslim, Ma'ârif-ul-Hadîs]*

Another companion of the Prophet (ﷺ) Hazrat Abu Mas'ud Ansari (رضي الله عنه) has also reported a tradition with similar wordings. *(Madârij-un-Nubuwwah)*

Tabrani, Ibn-e-Majah and Dara Qutni report a tradition from Hazrat Suhail bin Sa'd (رضي الله عنه) that Allah's Messenger said, "The prayer of one is void who does not invoke blessings on his Prophet," *[Madârij-un-Nubuwwah]*

Du'a after Durud (before Salutation)

In his Mustadrak, Hakim has reported that Hazrat 'Abdullah bin Mas'ud (رضي الله عنه) suggested that the worshipper should recite the *Durud* after *Tashahhud* and then should recite the supplication.

In another tradition reported by Hazrat 'Abdullah bin Mas'ud appearing in Sahih Muslim and Sahih Bukhari regarding the *Tashahhud*, the last sentence is: "Then he may choose any supplication which pleases him and offer it".

Reciting a supplication (*Du'a*) at the *Tashahhud* after *Durud* is confirmed both by the teachings and the practice of the Prophet (ﷺ) Hazrat Abu Hurairah ill has related that the Prophet (ﷺ) said: "When one of you finishes the last *Tashahhud* he should seek refuge in Allah from four things." *[Muslim]*

According to a tradition related by Hazrat ibn 'Abbas (رضي الله عنه) the following prayer should be recited after *durud*:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ
وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَاءِ وَالْمَمَاتِ. اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ.

"O Allah, I seek refuge in Thee from the punishment in *Jahannam*, I seek refuge in Thee from the punishment in grave, I seek refuge in Thee from the trial of the antichrist and I seek refuge in Thee from the trial of life and death."

Hazrat Ibn 'Abbas said that the Prophet used to teach them this prayer just as he used to teach them a surah of the Qur'an. *(Muslim, Bukhari, Madârij-un-Nubuwwah)*

The Prophet (ﷺ) used to turn right and left (at the end of the prayer) for salutation. He kept his eyes open during prayer and did not close them.

Sajda Sahw

Prostration of Forgetfulness

1. If anyone or more of the *Wajibât* (essentials of prayer *Salât*) are left out owing to forgetfulness, it is obligatory to perform *Sahw* which makes up the deficiency. If this is not done then the prayer has got to be repeated.
[Bahishti Zewar]

2. If any obligatory item of prayer (*Salât*) is inadvertantly left out, the prayer will not be valid even if *Sajdat-us-Sahw* is offered. In such a case, the prayer shall have to be repeated. *[Durr-ul-Mukhtar]*

3. The manner of offering *Sajdat-us-Sahw* is as follows: After recitation of *Tahiyyah* one must turn to right for salutation and perform two prostrations (*Sajdahs*) to be followed by *tahiyyah, durud* and *du'a* (supplication) in the normal way and then turn to right and left for salutation to end the prayer.
[Fatawa-e-Hindiya, Sharh-al-Bidayah]

4. If out of forgetfulness, one performs *Sajdat-us-Sahw* just before salutation, the *Sajdah* is still valid and prayer is in order.*[Sharh-al-Bidayah, Tehtawi, Bahishti Zewar]*

Prophet's Routine after Prayer (Salât)

It was customary with the Prophet (ﷺ) that after salutation, he used to say أستغفرالله، أستغفرالله، أستغفرالله (I seek the forgiveness of Allah) thrice and then,

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَاذَاالْجَلَالِ وَالْاِكْرَامِ

"O Allah, Thou art peace, and peace comes from Thee. Blessed art Thou, O possessor of glory and honour."
[Muslim]

He would remain sitting facing *Qiblah* so long as he recited the above du'a and then used to turn towards the worshippers on

the right or left. Ibn Masud (رضي الله عنه) has related that he saw the Prophet turning to left many a time while Hazrat Anas (رضي الله عنه) has related that he saw the Prophet turning to right very often (Zâd-ul-Ma'âd). Hazrat Mugaira bin Shu'ba (رضي الله عنه) stated that the Prophet (ﷺ) used to say after every prescribed Prayer—

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۔ اَللّٰهُمَّ
لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ۔

(بخاری،مسلم،مشکوۃ)

"There is no god but Allah alone, who has no partner. To Him belongs the kingdom, to Him praise is due, and He is omnipotent. O Allah, no one can withhold that what thou givest, or give what Thou withholdest and riches cannot avail a wealthy person with Thee'. *[Bukhari, Muslim, Mishkât]*

Imam Nawawi (رحمه الله) has suggested that the *Istighfâr* should be given preference to every kind of *zikr*. After this one should recite اَللّٰهُمَّ اَنْتَ السَّلَامُ الخ and then recite the above mentioned supplication. *[Madârij-un-Nubuwwah]*

Allah's Messenger (ﷺ) often used to add the following either at the beginning or at the end of a supplication:

رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ۔

Our Lord! Give us good in this world and also in the next and guard us from the punishment of Hell. (11/201) Hazrat Sauban (رضي الله عنه) has related that when Allah's Messenger used to end his prayer, he used to ask forgiveness three times and then the supplication mentioned above. *[Muslim]*

Hazrat Anas (رضي الله عنه) has related that when the Prophet finished his prayer, he used to run his right hand on his head and then recite the following supplication:

بِسْمِ اللّٰهِ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ ۔ اَللّٰهُمَّ اَذْهِبْ عَنِّي الْهَمَّ وَالْحُزْنَ۔

(بزار،طبرانی،ابن سنی،حصن حصین)

"I have finished the prayer (*Salât*) in the name of Allah, Most Gracious, Most Merciful. O' Allah keep anxiety and grief away from me."

It has been reported that Allah's Messenger (ﷺ) used to recite the Mu'awwizatain (Surahs 113,114) after finishing the prayer. This is highly reliable. It has also been reported that Allah's Messenger (ﷺ) used to recite *Surah Ikhlâs* (112) after every prayer. *[Madârij-un-Nubuwwah]*

Hazrat Abu Bakr (رضي الله عنه) has related that the Allah's Messenger (ﷺ) used to recite the following after every prayer:

اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ

'O Allah, I seek refuge in Thee, from *kufr* (disbelief), poverty and punishment of the grave'. *[Tirmizi]*

Hazrat 'Abdullah bin 'Umar (رضي الله عنه) has related that Allah's Messenger (ﷺ) invariably used to recite the following:

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِى الدُّنْيَا وَالْاٰخِرَةِ وَفِىْ اَهْلِىْ وَمَالِىْ

'O Allah I seek Thy forgiveness and solace in my faith, worldly affairs and family and belongings'. *[Ma'ârif-ul-Hadîs]*

Features of the Prayer of Allah's Messenger (ﷺ)

Hazrat Abu Hurairah (رضي الله عنه) has related that the Prophet used to stand (offering voluntary prayers) till his feet/legs were swollen. Someone mentioned to him that when he had already received tidings about all his sins, past and present, having been forgiven, why he subjected himself to such exertion. He replied: "(As Allah has been so kind to me) should I not be a grateful servant." *[Shamâ'il-e-Tirmizi]*

The Prophet (ﷺ) is reported to have stated; 'Prayer is the delight of my eyes'. *[Khasâil-e-Nabawi]*

Hazrat 'Auf bin Malik (رضي الله عنه) has related, 'One night I happened to be with the Prophet. He woke up from his sleep, cleaned his

teeth and oath with *Miswak* (tooth-stick), performed *wudhu* and stood up for prayer. I also stood up with him. He began to recite *Surah al-Baqarah* (2) and that no verse announcing the grace and mercy of Allah passed without his stopping and beseeching the protection of Allah from punishment.

(It is Permissible to make such supplications in supererogatory prayers but the language must be Arabic. It is, however, not correct to do so in *Fardh* (obligatory) prayers. Then he bowed for *Ruku* and paused about as long as he did for *Qiyâm* and continued to recite "Glory to the Possessor of greatness, the kingdom, grandeur and majesty". Then rising upright from the *Ruku*, paused for *Qiyâm* for as much time and continued to say the same words. He then offered *sajdah* and said the same words. He made a *Jalsah* between the two prostrations and said similar words during it. In other *rakahs* he recited *Surah Al-e-Imran* (iii), *An-Nisa* (iv) and *Al-Ma'idah* (v).

[Shamâ'il-e-Tirmizi]

Hazrat 'A'isha (رضي الله عنها) has related: One night the Prophet (ﷺ) kept repeating the same verse in the whole of the *Tahajjud* prayer. The verse was:

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (خصائل نبوی)

"If Thou punish them, they are Thy servants, and if Thou forgive them, thou art mighty and Wise." (5:118)

Particular Prayers of the Prophet (ﷺ)

Tradition: It has been related by Hazrat 'Ata that once he asked Hazrat 'A'isha (رضي الله عنها) to tell him some very very curious thing about the Prophet (ﷺ). She said: There was nothing about the Prophet that was not extremely curious.' Then she added: "One night when he came to sleep in my apartment and lay down wrapped up in my quilt. But soon after he got up saying that he wanted to pray. Then he performed *Wudhu* and began to pray. But he soon began to weep and wept so much that tears ran down to his chest. Then he bowed for *ruku* and

continued weeping. On getting up from *sajdah* he kept on weeping and did so till the morning, when Hazrat Bilal came to call him for prayer. I asked him: O Allah's Messenger! Why did you weep so much for Allah (Magnified be His glory) has forgiven all your sins (past and present)? He replied, "Should I not be a thankful servant of Allah? Then he added 'Why should I not have done so when the following verses have been revealed to me today. He then recited:

إِنَّ فِي خَلْقِ السَّمٰوٰتِ..... لَا تُخْلِفُ الْمِيعَادَ۔

[Khasâil-e-Nabawi, Madârij-un-Nubuwwah]

Salât-ul-Tahajjud (Midnight Prayer) and Salât-ul-Witr

Hazrat Aswad (رضي الله عنه) has related: I asked Hazrat 'A'isha (رضي الله عنها) about the night prayer (*Tahajjud* and *Witr*) of the Prophet as to what was the normal practice of the Prophet. She replied, "The Prophet used to repose himself in the early part of the night. Thereafter he used to say *Tahajjud* prayer till it was late in the night and then he would say witr prayer. After that he would go to his bed and if he felt inclined he would go to his wife. Then soon after the *Azân* (call for prayer) for *Salât-ul-Fajr* (morning prayer) he would get up and would take bath if necessary otherwise would perform *Wudhu* and go to the mosque for prayer. *[Shamâ'il-e-Tirmizi]*

15th Night of Sha'ban (8th Month of Islamic Calendar)

Hazrat A'isha (رضي الله عنها) related that the Prophet said: "Jibrael (عليه السلام) come to me just now and told me that it was the fifteenth night of *Sha'ban.* In this night Allah (exalted be He) frees people from Hell, people equal in number to the hairs of the goats of Banu Kalb (a tribe). However those who associate a partner with Allah, those who harbour ill will in their hearts, those who discontinue kindness towards their kindsmen, those who trail their garments below their ankles, and those who are habitual drinkers will not be spared". Then he said, Will you allow me to pray tonight? (Asking for permission was necessitated by the fact that it was unusual for him to pray the whole night. He

rather used to devote a part of night with his wives for comforting them and this could not be done that night). I replied, 'Yes certainly. My father and mother be a ransom for you.' So he stood up and began his prayer. Then he lay in *Sajdah* (prostration) for so long as I became afraid lest his soul should have left his body. So I got up and began to feel his soles with my fingers. This made him stir and I was relieved. I heard that in *sajdah* he was reciting:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِعَفْوِكَ مِنْ عِقَابِكَ وَ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَ اَعُوْذُبِكَ مِنْكَ
جَلَّ وَجْهُكَ لَا اُحْصِیْ ثَنَاءً عَلَیْكَ اَنْتَ كَمَا اَثْنَیْتَ عَلٰی نَفْسِكَ۔

I seek refuge in Thy Forgiveness from Thy punishment, and in Thy Grace from Thy wrath, and from Thee I seek Thy refuge. Glory to Thee. I am not competent to praise Thee. Thou art the same as Thou hast praised Thyself.

Hazrat 'A'isha (رضي الله عنها) has related that next morning when she mentioned this to the Prophet, he said, "O 'A'isha, you learn these words and teach others as well Jibrael (عليه السلام) has taught me these words and has desired that I should recite them repeatedly in *Sajdah*. *[Mishkât]*

Masnun Awrad in the morning and evening

Hazrat Muslim bin Haris (رضي الله عنه) has related that Allah's Messenger has exhorted him specially to recite the following seven times soon after the *Salât-ul-Maghrib* (sunset prayer) before talking to anyone.

اَللّٰهُمَّ اَجِرْنِیْ مِنَ النَّارِ

(O Allah! save from *Jahannam*)

In case you recite this supplication after *Salât-ul-Maghrib* and it so happens hat you die that night, you will be saved from the Fire.

Similarly, if you make this supplication seven times after *Salât-ul-Fajr* (morning payer) before speaking to anybody,

اَللّٰهُمَّ اَجِرْنِيْ مِنَ النَّارِ

(O Allah! save me from *Jahannam*)

And if it so happens that you die that day, you will be saved from the Fire by the Command of Allah.

(Sunan Ibn-e-Majah, Zâd-ul-Ma'âd)

Hazrat 'Usman (رضي الله عنه) has related: I have heard the Prophet say that anyone who says thrice the following du'a daily in the morning and evening, he will remain safe and protected from every mishap".

بِسْمِ اللهِ الَّذِيْ لَا يَضُرُّ مَعَ اسْمِهٖ شَيْءٌ فِي الْاَرْضِ وَلَا فِي السَّمَآءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ

When entered upon the morning (and evening) with the name of Allah, with whose name nothing on the earth or in the firmament can do us any harm. He is All-hearing and All-knowing'. He should also repeat the following du'a thrice:

اَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ كُلِّهَا مِنْ شَرِّ مَا خَلَقَ

'I seek refuge in the absolute words of Allah from the mischief of all his created beings.'

(A'adab-ul-Mufrid, Ibn Hibban, Hakim)

Masnum Awrad (Supplications) After Salât-ul-Fajr and During Night

Surâh al-Fatihah – once: From *Surah-al-Baqara*, Ayah 225:11 – (*Ayat-ul-Kursi* - Throne verse) once:

شَهِدَ اللهُ اَنَّهٗ لَا اِلٰهَ اِلَّا هُوَ وَالْمَلٰٓئِكَةُ وَاُولُوا الْعِلْمِ قَآئِمًا بِالْقِسْطِ .... فَاِنَّ اللهَ سَرِيْعُ الْحِسَابِ.

Allah himself is witness that there is no Allah save Him. And the angels and the men of learning (too are witness). Maintaining his creation injustice there is no Allah save Him, the Almighty, the Wise.

Lo! religion with Allah (is) The Surrender (to His will and guidance). Those who formerly received the scripture differed only after knowledge came unto them, through transgression among themselves. Whose disbelieveth the revelation of Allah (will find that) lo! Allah is swift at reckoning. (3:18-19)

Whoever recites *Surah Al-Fatihah* and *Ayat-ul-Kursi* (225:12) and the following five *Ayat* after each one of the daily five prayers, then his abode will be Paradise and Allah will manifest His Grace to him seventy times and will fulfil seventy of his wishes. In brief, he will be forgiven. *[Ibn-as-Sunni]*

Three times:

رَضِيْتُ بِاللهِ رَبًّا وَّبِالْإِسْلَامِ دِيْنًا وَّبِمُحَمَّدٍ ﷺ نَبِيًّا وَّرَسُوْلًا.

I am pleased with Allah as my Lord, with Islam as my faith and with Muhammad as my Prophet.

The merit of saying the above is that on the Day of Resurrection Allah will bestow upon the affluent so much Grace that he would be pleased and satisfied. *[Hisn-e-Hasin]*

Hazrat 'Abdullah bin Khubaib (رضي الله عنه) has related that the Prophet said: 'Recite every morning and evening (i.e. at the opening and the close of the day) each of surahs - *Surat-ul-Ikhlâs*, *Surat-ul-Falaq* and *Surat-un-Nisa* thrice. These will serve you for every purpose. *[Sunan Abu Dawud, Ma'ârif-ul-Hadîs]*

سُبْحَانَ اللهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَالْاَرْضِ وَعَشِيًّا
وَّحِيْنَ تُظْهِرُوْنَ. يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِ الْاَرْضَ بَعْدَ
مَوْتِهَا وَكَذٰلِكَ تُخْرَجُوْنَ.
(صحاح ستہ)

So glory be to Allah when ye enter the night and when ye enter the morning. — Unto Him be praise in the heavens and the earth! — and at the sun's decline and in the noonday.

He bringeth forth the living from the dead, and He bringeth forth the dead from the living, and He reviveth the earth after her death. And even so will ye be brought forth.' *[30:17-19]*

The merit of reciting it at night or in the morning is that all the deficiencies of having missed *Azkâr* and aurad during the day and night are made up. *[Sihah Sitta]*

Hazrat 'Abdullah bin Ghannam (رضي الله عنه) has related that Allah's Messenger (صلى الله عليه وسلم) said:

اَللّٰهُمَّ مَا اَصْبَحَ بِيْ مِنْ نِعْمَةٍ اَوْبِاَحَدٍ مِّنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ لَاشَرِيْكَ لَكَ لَكَ الْحَمْدُ وَلَكَ الشُّكْرُ۔ (معارف الحديث)

"If anyone says in the morning, "O Allah, whatever favour has come to me or to any of Thy creatures in the morning, it comes from Thee alone who hast no partner, to whom be praise and thanks giving", he will have expressed full thanks giving for the day; and if anyone says the same in the evening he will have expressed full thanks giving for the night.

[Mishkât, Ma'ârif-ul-Hadîs]

Hazrat Abu Hurairah (رضي الله عنه) has related how Hazrat Abu Bakr (رضي الله عنه) said he had asked Allah's Messenger (صلى الله عليه وسلم) to command him something to say in the morning and evening and he had told him to say:

اَللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ رَبَّ كُلِّ شَيْءٍ وَّمَلِيْكَهٗ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ اَعُوْذُبِكَ مِنْ شَرِّ نَفْسِيْ وَشَرِّ الشَّيْطَانِ وَشِرْكِهٖ۔

"O Allah, who knowest the unseen and the seen, Creator of the heavens and the earth, Lord and Possessor of everything, I testify that there is no god but Thee; I seek refuge in Thee from the evil within myself from the evil of the devil and his (incitement to) attributing partners (to Allah)." He instructed him to say it morning and evening, and when he went to bed.

(Tirmizi, Abu Dawud, Ma'ârif-ul-Hadîs)

Hazrat Mu'az bin Jabal (رضي الله عنه) has related that Allah's Messenger took him by the hand and said, "I love you, Mu'âz", to which he replied, "And I love you, Messenger of Allah". He then told him not to omit to say at the end of every prayer:

رَبِّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.

My Lord, help me to remember Thee, thank Thee, and worship Thee acceptably. *[Mishkât]*

Hazrat Abu Bakr as-Siddiq (رضي الله عنه) has related that he asked Allah's Messenger to teach him a supplication for recitation in his prayer, and he told him to say:

اَللّٰهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَّلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِّنْ

عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ۔ (بخاری و مسلم، مدارج النبوۃ)

"O Allah, I have greatly wronged myself, and Thou alone canst forgive sins, so grant me forgiveness from Thee and show mercy to me. Thou art the forgiving and the merciful One" *[Bukhari, Muslim]*

Tasbihat (remembrances) for the morning and evening (Tasbih-e-Fatima)

In the musnad of Ahmed, there is a tradition from Umm-e-Salamah (رضي الله عنها) that Allah's Messenger (ﷺ) taught the following phrases to his daughter Hazrat Fatimah (رضي الله عنها) when she came to ask him for a servant. He said, 'when you go to bed, say the following phrases —

سبحان الله *Subhanallah* (Glory be to Allah) - 33 times,

الحمد لله *Alhamdulillah* (Praise be to Allah) - 33 times,

الله أكبر *Allahu Akbar* (Allah is Most Great) - 33 times, and say once:

لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ۔

(مسلم، بخاری، ترمذی)

There is no god except Allah, the One who has no partner. To him belongs Absolute Sovereignty and Praise. He has power over all things. *[Muslim, Bukhari, Tirmizi]*

It is commendable for the individuals to say the above supplication once after every prescribed prayer to complete the number hundred. *[Zâd-ul-Ma'âd]*

Who soever recites the following ten times after *Salât-ul-Fajr* and *Salât-ul-Maghrib* while sitting at his place without moving and without speaking to anybody:

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِىْ وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ

There is no God except Allah, the One, Who has no partner. To Him belongs the Absolute Sovereignty and Praise. He brings to life, and gives death and He has power over all things.

For him it is very effective for sustaining good deeds, removing evil and elevating spiritual ranks.

[Madârij-un-Nubuwwah, Zâd-ul-Ma'âd]

Other Tasbihat (Remembrances)

1. Say the following hundred times in the morning and evening:

   سُبْحَانَ اللّٰهِ الْعَظِيْمِ وَبِحَمْدِهٖ

   Glory be to Allah, who is supreme and to Whom belongs all praise.
2. Say hundred times in the morning and evening سُبْحَانَ اللّٰهِ *Subhanallah* - Glory be to Allah. اَلْحَمْدُ لِلّٰهِ *Alhamdulillah* - Praise be to Allah. لَآ اِلٰهَ اِلَّا اللّٰهُ *La-ilaha Illallah*—There is no God except Allah. *Allahu Akbar* -Allah is Most Great.
3. Say hundred times daily.
   Subhanallah wa-be-Hamdi - (Glory be to Allah and to Whom belongs all Praise).
4. On going to bed, one should say:

   سُبْحَانَ اللّٰهِ *Subhanallah* - Glory be to Allah 33 times.

   اَلْحَمْدُ لِلّٰهِ *Alhamdu Lillah* - Praise be to Allah 33 times.

اللّٰہ اکبر *Allahu Akbar* - Allah is Most Great 34 times.

5. On getting up for *Tahajjud* prayer one should say:

اللّٰہ اکبر *Allahu Akbar*- Allah is Most Great-10 times.

الحمد للّٰہ *Alhamdu Lillah* - Praise be to Allah -10 times.

سبحان اللّٰہ *Subhanallah* - Glory be to Allah -10 times.

seek the forgiveness of Allah for all sins and I turn to Him (in repentance).

6. One should say after every prayer:

سبحان اللّٰہ *Subhanallah* - Glory be to Allah - 33 times.

الحمد للّٰہ *Alhamdu Lillah* - praise be to Allah - 33 times.

اللّٰہ اکبر *Allahu Akbar*- Allah is Most Great -34 times.

And *La ilaha Wallah* - there is no god except Allah -10 times.

7. One should say after every prayer:

سبحان اللّٰہ *Subhanallah* - Glory be to Allah 100 times.

الحمد للّٰہ *Alhamdu Lillah* - Allah is Most Great 100 times.

اللّٰہ اکبر *Allahu Akbar* - Allah is Most Great 100 times.

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

There is no God except Allah, the One Who has no partner. There is no power or might other than Him. - Once.

8.

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ. وَسَلَامٌ عَلَى الْمُرْسَلِيْنَ.

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

9. سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ Once.

The above should be recited extensively irrespective of number and time.

Counting of *Tasbihât* (Remembrances)

Since the *Tasbihât* are required to be said in given numbers, there are two ways of counting. One method is counting by a rosary and the other is to count on fingers. Counting on fingers is borne out by the Prophet himself i.e. he has directed to do so as well as he himself has done like that. As such counting on fingers is more meritorious. *[Aurad-e-Rehmani]*

Counting on Fingers

It has been reported that Allah's Messenger (ﷺ) said, "Apply yourselves to glorifying Allah, saying there is god but He, and declaring His holiness and count them on your fingers, for they will be questioned and asked to speak, and do not be negligent and so be deprived of mercy." *[Mishkât]*

It has been reported in traditions that the Prophet (ﷺ) used to urge upon his companions to be careful about the number of times they say *Takbir* (اَللهُ اَكْبَرُ) *Taqdis* (سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ) and *Tahlil* (لَاۤ اِلٰهَ اِلَّا اللهُ) and to count them on fingers. He used to say that on the Day of Judgement, the fingers will be questioned and they will testify the number of times, *Takbir*, *taqdis* and *tahlil* was said. *[Hisn-e-Hasin, Shamâ'il-e-Tirmizi]*

Hazrat 'Abdullah Ibn 'Umar (رضي الله عنه) has related that he saw the Prophet saying *tasbihât* on the fingers of the right hand.
[Shamâ'il-e-Tirmizi, Hisn-e-Hasin]

Aurad following the Salât

It should be noted that the supplications and *azkâr* (remembrances) such as mentioned above reported in various traditions should be said soon after the *Salât* (prayer) without any interval. Interval means occupying oneself with something other than remembrance of Allah. There is, however, no harm if one remains silent for a short while unless this silence is taken to be too much. As such whatever is recited on the lines mentioned above shall be treated as having been recited soon after the *Salât* (prayer). A question arises here as to whether the

offering of a *Sunnat-e-Muakkada* immediately after a *Fardh* (obligatory) prayer causes interval between the *Fardh* (obligatory) prayer and the above mentioned *Adiya* and *Azkâr* or not. This question is of no consequence as it is obvious that this does not constitute a discontinuity. So far as the prescription appearing in certain traditions is concerned, viz. to recite certain *Adiya* and *Azkâr* immediately after the prayer, its implication is not that they must be adjoined to the *Fardh* (obligatory) prayer, but that this proper timing is after the *Sunnat-e-Muakkadah* following the *fardh* (obligatory) prayer, and if there is no *Sunnat-e-Muakkadah* prayer after *Fardh* (obligatory) prayer, it is appropriate that the *Adiya* and *Azkâr* be recited soon after the *Fardh* (obligatory) prayer. In certain traditions it occurs that interruption between fardh and *Sunnat-e-Muakkadah* by means of *Adiya* and *Azkâr* is optional, though it is preferable to confine the interruption by a short du'a and *Zikr*, and to recite long *adiya* and *azkâr* after *Sunnat-e-Muakkadah*.

It is not borne out by the traditions of the Prophet that he regularly said *Du'a* or *Zikr* like *A'yat-ul-Kursi* (throne verse) or other *Tasbihat* between the *Fardh* and *Sunnat-e-Muakkadah* prayer. Doing so off and on is besides the point. This discussion is based on regular practice and punctuality.

In brief, so far as *Salât-ul-Zuhar, Salât-ul-Maghrib* and *Salât-ul-Ishâ* are concerned, *du'a* and *azkâr* should be said soon after the salutations and short du'a by the Imam as these prayers have *Sunnat-e-Muakkadah* in conjunction with the *fardh* prayer. Interrupting for *du'a/azkâr* is *makruh* (undesirable). After finishing *Salât-ul-'Asr*, and *Salât-ul-Fajr*, there is no harm if one continues to sit facing *Qiblah* for quite some times.

[Madârij-un-Nubuwwah]

The Manner of Recitation of the Holy Qur'an

It was usual with the Prophet (ﷺ) to observe *tarteel* (clear and distinct) in the recitation of the Qur'an. He would not recite it rapidly and would utter each and every word clearly and would

make a slight interval after reciting an *ayah* and would stretch out the word bearing the sign of *Maddah* e.g. he would recite *Rahman* and *Rahim* in a stretched out form and while beginning the recitation of the Qur'an, he would seek refuge from Allah from cursed Shaitan (*satan*) in the following words:

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

'I seek refuge in Allah from cursed shaitan and sometimes he would say,

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنَ الشَّيْطٰنِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

Hazrat Umm-e-Salma (رضي الله عنها) has related that the Prophet (صلى الله عليه وسلم) would recite each ayah distinctly and separately e.g. he would say, (اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ) and pause — then he would recite (اَلرَّحْمٰنِ الرَّحِيْمِ) and pause — then he would recite (مٰلِكِ يَوْمِ الدِّيْنِ) and pause.

[Shamaâ'il-e-Tirmizi]

Hazrat 'Abdullah bin Qais (رضي الله عنه) has related that he asked Hazrat "A'isha (رضي الله عنها) "What was the manner in which the Prophet used to recite the Glorious Qur'an viz. silently or loudly? She replied, 'Both silently and loudly'. He said, "Praise and thanks be to Allah that he has afforded us facility in every way." (This means that one may recite the Qur'an silently or loudly according to circumstances). *[Shamâ'il-e-Tirmizi]*

Hazrat 'A'isha (رضي الله عنها) has related: I was informed night. I said that though they recited yet they did not recite (i.e. they recited the words but did not observe the prescribed manner of recitation). I have stood up with the Prophet throughout the nights: he used to recite *Surah al-Baqarah* (II) *A'le-Imran* (III) *An-Nisa* (IV). While reciting an *Ayah* containing a subject matter of fear he would not pass on to the next unless he offered a supplication asking for peace i.e. in a *Nafl* (voluntary) prayer so much time was taken in following the meaning that he was unable to recite more than one *Manzil* (specified portion of the Qur'an) in the whole night. *[Musnad Imam Ahmad]*

1. In *Nafl* (voluntary) prayers, the Prophet used to prolong *Qiyâm* (standing) so much that his feet would swell and his chest would give out a sound like that of a boiling pot.

2. The Prophet (ﷺ) liked best that devotion (*'Ibadah*) which could be offered regularly. *[Bukhari]*

3. When he led a prayer (*Salât*), he would make it light and brief so that his followers (*Muqtadis*) would not be put to inconvenience. *[Nasa'i]*

4. And, when he prayed alone, he would prolong it. (*Nasa'i*) If he was busy in *Nafl* (voluntary) prayer while somebody was waiting for him, he would shorten it. He would then attend to him and would again get busy in his prayer. Although he had full fledged attention from Allah and special nearness to Allah, even then when he stood for prayer, he would prolong it but if he heard a child's cry, he would cut it short so that the child's mother may not be put to inconvenience. *[Zâd-ul-Ma'âd]*

The Prophet (ﷺ) would recite the Qur'an in all postures-standing, lying down, with or without ablution (seminal defilement excepted), and would not forbid its recitation in similar postures. He used to recite in the best manner.

[Zâd-ul-Ma'âd]

Hazrat Sa'd bin Hisham (رحمة الله عليه) relates on the authority of Hazrat A'isha (رضي الله عنها) that she said, 'I am not aware of Allah's messenger having recited the whole Qur'an in a night, or praying through a whole night till morning, or fasting a complete month except *Ramdhân.* *[Mishkât]*

Nafl (voluntary) Prayer on a Mount (Riding Animal)

It was customary with the Prophet (ﷺ) to say prayer (*Salât*) on the back of a riding animal irrespective of direction. He performed *Ruku'* and *Sajdah* by signs and nods. The nodding for the *Sajdah* would be lower than that for the *Ruku.*

[Zâd-ul-Ma'âd]

Ayat-us-Sajdah

Sajdah During Recitation of the Qur'an

The Prophet (ﷺ) would offer a *Sajdah* when during recitation of Qur'an he would come to an Ayah where a *Sajdah* is indicated. He would say *Takbir* and then make prostration.

[Zâd-ul-Ma'âd]

Sajdat-ut-Tilâwah is Wâjib

The manner of offering *Sajdah* during recitation is to say *Allahu Akbar* without raising the hands, offer *Sajdah* during which (*Subhana Rabbiyal 'A'ala*) should be recited three times and then the head should be raised.

Note: The pre-requisites for Sajdah during recitation are the same as for *Salât* (prayer) i.e. *Wudhu* (ablution), neat and clean place, cleanliness of body and dress and facing the *Qiblah*.

[Bahishti Zewar]

Sajdah in Gratitude (Sajdat-us-Shukr)

Hazrat Abu Bakr (رضي الله عنه) has related that when anything came to Allah's messenger which caused pleasure (or by which he was made glad), he prostrated himself in gratitude to Allah the most high. *[Mishkât-ul-Masabih]*

Hazrat 'Abdul Rahman-bin-'Auf (رضي الله عنه) has related that when the messenger of Allah got the tidings that whoever invokes Allah's blessings on the Prophet, Allah will be merciful on him, and whoever greets the Prophet, Allah will greet him, he offered a *sajdah* in gratitude. *[Zâd-ul-Ma'âd]*

Recitation (of the Qur'an) in Salawat (Prayer)

The Prophet (ﷺ) used to recite *Surah al-Fatihah* which was followed by another *Surah*. In *Salât-ul-Fajr* he would prolong the recitation as long as it would take to recite 60 to 100 *A'yat*. Sometimes he would recite *Surah al-Qâf* (50) and sometimes *al-Rûm* (30) and sometime he would shorten the recitation. During travel he would recite *Surah al-Sajdah* (32) in the first

rakah and *Surah ad-Dahr* (76) in the second rakah of *Salât-ul-Fajr* (morning prayer). In the Friday prayer - *Salât-ul-Jumu'ah* - he would recite *Surah al-Mu'minûn* (33) and sometimes *Surah al-'A'ala* (77) of *Surah al-Ghashiah* (88).

In brief, the Prophet (ﷺ) would recite a long or a short *Surah* according to circumstance as has been related in a tradition reported by Hazrat 'Umar (ؓ). So far as the common and well known practice is concerned, and which is observed by most of the jurists that in the *Salât-ul-Fajr* and *Salât-ul-Zuhr*, he would recite *Tiwâl Mufassal* (long chapters of the Qur'an), and in the *Salât-ul-'Asr* and *Salât-ul-Ishâ'*, he would recite *Ausat Mufassal* (Not very long chapters of the Qur'an) and in *Salât-ul-Maghrib*, he would recite *Qisâr Mufassal* (short chapters of the Qur'an), this was the general practice of the Prophet. There are a number of traditions on this subject but according to Hanafites this had not been a regular practice of the Prophet (ﷺ).

According to Hanafiites, it is undesirable (*Makruh*) to I particularise any *Surah* for recitation in a particular *Salât*. Shaikh Ibn Hamam has opined that this undesirability is in such a situation that this specific recitation is considered obligatory and a practice other than this is considered undesirable. If this practice is followed only by way of blessing on account of this being the practice of the Prophet (ﷺ) there can be no objection, but even then it is desirable that other *Surahs* be recited at times so that one may not carry an impression that this i.e. recitation of other *Surahs*, is not in order.

[Madârij-un-Nubuwwah]

Recitation (of the Qur'an) in Salât-ul-Fajr

Hazrat Abu Hurairah has related that the Prophet recited in the two *rakah's* of *Salât-ul-Fajr* (*Sunnah*), *Surah al-Kafirûn* (109) and *Surah al-Ikhlâs* (112)". In another tradition it has been reported that the Messenger of Allah said: How excellent these two surahs are that they are recited in *Salât-ul-Fajr* (Sunnah).

In some traditions recitation of other *Surahs* (by the Prophet) has been reported.

The Messenger of Allah (ﷺ) used to recite in *Salât-ul-Fajr*:

1. *Surah al-Qadr* (50) and passages (surahs) of similar length and his prayer thereafter was short. *[Muslim]*
2. Sometimes *Surah at-Takwir* (92) - from *Ayah* 17 onwards. *[Muslim]*
3. Sometimes *Surah al-Muminûn* (28). *[Muslim]*
4. And *Surah al-Zilzâl* (99). *[Sunan Abu Dawud]*
5. *Ayat* from *Surah al-Baqarah* (2).

قُولُوٓا اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْنَا الخ

"Say, We believe in Allah and in the revelation given to us, and from *Surah Ale-Imrân* (3). The *Ayat*,

قُلْ يٰٓاَهْلَ الْكِتٰبِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ الخ

"Say, O people of the Book, Come to common terms between us and you....." *[Muslim]*

Hazrat Abu Hurairah has related that the Prophet used to recite at the dawn prayer on Friday *as-Sajdah* (32) and *Surah ad-Dahr* (76). *[Muslim, Bukhari]*

Salât-ul-Zuhr and *Salât-ul-'Asr*

It has been reported by Hazrat Jabir Samura that the Prophet used to recite at the noon prayer (*Salât-ul-Zuhr*) *Surah al-Lail* (92) (another version says, *Surah al-A'ala* (87), at the afternoon prayer (*Salât-ul-'Asr*) a similar amount, and at the morning prayer (*Salât-ul-Fajr*) a longer passage than that. *[Muslim]*

It has been reported by Hazrat Abu Qatadah (رضي الله عنه) that in the first two Rak'ahs of the noon prayer (*Salât-ul-Zuhr*) the Prophet used to recite *Surah al-Fatiha* (2) and thereafter any other *Surah* and in the last two *Rak'ahs* only *Surah al-Fatiha*, and he would sometimes recite loud enough for them to hear the *Ayah*. He would prolong the first *rak'ah* more than the second; and he

acted similarly in the afternoon prayer (*Salât-ul-'Asr*) and the morning prayer (*Salât-ul-Fajr*). *[Bukhari, Muslim]*

Sunnat-e-Mu'akkadah in Salât-ul-Zuhr

Hazrat 'Ali (ﷺ) used to offer four rak'ahs before the *Salât-ul-Zuhr* (*Fardh*) and used to say that the Prophet did the same and used to recite long *Surahs* in them.

Note: Hazrat Imam Ghazali (ﷺ) has mentioned in Ihya Ulum-ud-Din that in these four *Rakahs* one should recite *Surah al-Baqarah* or some other *Surah* of over hundred ayat so as to follow the Prophet fully in the matter of recitation of a long *Surah*.

Salât-ul-'Ishâ (Night Prayer)

Hazrat Bara has related that he heard the Prophet recite at the night prayer (*Salât-ul-'Ishâ*) *Surah at-Tin* (95) and that he had never heard anyone with a more beautiful voice.

[Bukhari, Muslim]

The Prophet (ﷺ) taught Hazrat Mu'az bin Jabal to recite the *Surah al-Shams* (91), *ad-Dahr* (93), *al-Lail* (92) and *al-'Ala* (87). *[Bukhari, Muslim]*

Recitation of Qur'an in Salât-ul-Jumu'ah and Eidain

It has been reported by Hazrat Nu'man bin Bashir that Allah's Messenger used to recite at the two Eidain (*Eid-ul-Fitr* and *Eid-ul-Adha*) and in *Salât-ul-Jumu'ah*, *Surah al-Ghashia* (87) and *Surah al-A'ala* (78) and when an *Eid* and a Friday coincided, he recited them both at the two prayers. *[Muslim]*

In other traditions, recitation of *Surah al-Qâf* (50) and *Surah al-Qamar* (54) has been reported.

Determination of a Surah (for recitation in a prayer)

In Hujjatullah al-Baligha, Hazrat Shah Waliullah (Rahmatullah alaih) has stated as follows:

The Messenger of Allah chose to recite a particular surah in a particular prayer (*Salât*) on certain conditions and expediencies

but neither fixed them positively nor enjoined on others to do so. As such if anyone follows his *sunnah* (and recite the same *surah* in the prayers) it is in order, and if one does not do so, it does not matter. *[Ma'ârif-ul-Hadîs]*

The Messenger of Allah (ﷺ) did not recite a particular *Surah* in a particular prayer (*Salât*) after having specified it for the prayer excepting *Salât-ul-Jumu'ah* and *Salât-ul-Eidain*. In the Fardh prayers, there is no *Surah*, long or short, which he should not have recited at one occasion or the other.

In the *Nafl* prayers, he recited two *Surahs* one after the other but did not do so in *Fardh* prayers. Normally, his first *rak'ah* used to be longer than the second one. After recitation of the Qur'an, he would pause for a moment, then would say *Takbir* (اللہ اکبر) and bow for *Ruku'*. *[Zâd-ul-Ma'âd]*

Hazrat Sulaiman bin Yasar, a Tabe'i (one who conversed with the companions of the Prophet) has related on the authority of Hazrat Abu Hurairah (رضي الله عنه) that (referring to one of the Imams and his days) said: "I have never prayed behind any Imam whose prayer had a greater resemblance to the Prophet's prayer than that man's".

Hazrat Sulaiman bin Yasar says that he also had occasionally offered prayer under his leadership (*Imâmat*) and it was usual with him to stand longer in the first two *rak'ahs*, than the last two. *Salât-ul-Asr* was generally short and he used to recite *Qisar Mufassal* in *Salât-ul-Maghrib*, *Ausat Mufassal* in *Salât-ul-Ishâ* and *Tiwal Mufassal* in *Salât-ul-Fajr*. *[Sunan Nasa'i]*

Note: The *Surahs* falling in the last *Manzil* (specified portion of the Qur'an) are termed Mufassal i.e. from *Surah al-Hujurât* (49) to the end of the Qur'an. Then again this portion has been divided in three parts — from *al-Hujurat* (49) to *Surah al-Buruj* (85) are called *Tiwal Mufassal*, from *Surah al-Burûj* (85) are called *Ausat Mufassal* and from *Surah al-Baiyinah* (98) to the end *Qisâr Mufassal*. *[Ma'ârif-ul-Hadîs]*

If in the first *rak'ah* of the prayer (*Salât*) only a portion from a *surah* is recited and the remaining portion is recited in the following *Rak'ah*, this is in order without undesirability.

Similarly, if in the first *Rakah*, the middle or first portion of the *Surah* is recited and the following *Rak'ah*, the middle or first portion of a *Surah* is recited or a full short *Surah* is recited, then this is in order without the least undesirability. *[Saghiri]*

But to do so as a regular measure is against the established practice. It is better if an independent *Surah* is recited in every *Rak'ah*. *[Bahishti Zewar]*

Sunnat-e-Mu'akkadah

Hazrat Umm-e-Habiba (رضي الله عنها) has related that the Messenger of Allah said: A house will be built in Paradise for him who prays in a day and a night twelve *Rak'ahs*, (over and above the obligatory prayers) four before and two after the noon prayer (*Salât-ul-Zuhr*) two *rak'ahs* after *Salât-ul-Maghrib* and two *Salât-ul-Ishâ* and two *rak'ahs* before *Salât-ul-Fajr*.

(Tirmizi, Ma'ârif-ul-Hadîs)

Sunan Salât-ul-Fajr

Hazrat 'A'isha (رضي الله عنها) has related that the Messenger of Allah said: "Two *rak'ahs* at dawn prayer (*Salât-ul-Fajr*) are better than this world and what it contains". *[Muslim]*

Hazrat Abu Hurairah (رضي الله عنه) has related that the Messenger of Allah said: 'One who has missed the sunnah of *Salât-ul-Fajr*, he should do so after sun has risen."*[Tirmizi, Ma'ârif-ul-Hadîs]*

Sunan Salât-ul-Zuhr

Hazrat 'A'isha (رضي الله عنها) has related that it was usual with the Messenger of Allah that when he had omitted the four *rak'ahs* before the noon prayer (*Salât-ul-Zuhr*), he would say these four raka'hs after finishing *Salât-ul-Zuhr*. *[Tirmizi]*

Sunan Salât-ul-Maghrib and Salât-ul-'Ishâ

It has been reported that the Messenger of Allah never omitted the two *rak'ahs* (*Sunan*) after *Salât-ul-Maghrib* (*Fardh*) and *Salât-ul-'Ishâ* (*Fardh*). These *raka'hs* are offered immediately after being relieved from *fardh* prayer and a short *du'a* (supplication).

Salât-ul-Witr or *Witr* Prayer (*Wâjib*)

Hazrat Kharija bin Huzaifa told of Allah's Messenger coming out to them and saying, Allah has given you an extra prayer (*Salât*) which is better for you than the high bred camels, the *Witr* which Allah has appointed for you between the evening prayer and the daybreak". *[Tirmizi, Abu Dawud]*

Hazrat Jabir (رضي الله عنه) reported Allah's Messenger as saying, "If anyone is afraid that he may not get up in the later part of the night, he should observe a witr in the first part of it, if anyone is eager to get up in the last part of it he should observe a *Witr* at the end of the night, for prayer at the end of night is attended by angels and that time is most excellent". *[Muslim]*

Hazrat Abu Sa'id reports Allah's Messenger as saying, 'If anyone oversleeps and misses the witr or forgets it, he should pray when he remembers and when he awakes".

[Sunan Abu Dawud]

The Messenger of Allah (ﷺ) used to observe *Witr* prayer in the later part of night before dawn, sometimes he did so in the earlier and sometimes in the middle part of the night and it after that he got up for *Salât-ut-Tahajjud*, he did not repeat the *Witr* prayer.

In a traditions appearing in Tirmizi, it has been reported that there is only one *Witr* prayer in one night and not two.

In Sharh-e-Hidaya, Shaikh Ibn-ul-Hamam has clarified that if one who after observing witr prayer in the earlier part of the night gets up for *Salât-ut-Tahajjud* need not repeat *Witr* prayer.

[Madârij-un-Nubuwwah]

Hazrat 'A'isha (رضي الله عنها) has related that the Messenger of Allah observed *Witr* prayer in every part of the night, in the earlier, in the middle and in the later part of the night, his *Witr* finishing at dawn (last sixth part of night). *[Bukhari, Muslim, Mishkât]*

Hazrat 'Abdullah bin Abu Qais (رضي الله عنه) said he asked Hazrat 'A'isha (رضي الله عنها) how many rak'ahs Allah's Messenger prayed when observing a *Witr* and she replied, 'He used to observe a *Witr* with four and three and ten and three, never observing one with less than seven or more than thirteen". *[Abu Dawud, Mishkât]*

Note: Some of the noble companions of the Prophet used to term *Salât-ut-Tahajjud* and *Witr* taken together as witr. This was also the practice of Hazrat 'A'isha (رضي الله عنها). In her reply to Hazrat 'Abdullah bin Abu Qais as reported in the above traditions, she meant that the Prophet used to say before the witr prayer sometimes four, at other times six or eight or ten *rakahs*. But it was not his custom to say less than four or more then ten *rakahs* for *Salât-ut-Tahajjud* after which he said three *rakahs* of *Witr* prayer. *[Ma'ârif-ul-Hadîs]*

In a lengthy tradition reported by Hazrat Ibn Abbas it appears that one night he had an occasion to say his prayer with the Prophet, who said two *rakahs* repeatedly. Ma'n (رضي الله عنه) who is the narrator of these traditions, says that the Prophet did so six times. [Mullah Ali Qari says that according to Imam-e-A'zam (Abu Hanifa) *Salât-ut-Tahajjud* has twelve Rakahs]. Then after saying *Salât-ul-Witr*, he went to bed. When Hazrat Bilal came to call him for *Salât-ul-Fajr*, the Prophet said two *Rakahs* (*sunan*) with a brief recitation of the Qur'an (*Qira'at*) and then went to lead the *Salât-ul-Fajr*. *[Shamâ'il-e-Tirmizi]*

Hazrat 'Abdul Aziz bin Juraij said he asked Hazrat 'A'isha (رضي الله عنها) the *surahs* of the Qur'an which the Prophet used to recite in *Salât-ul-Witr*, and she replied: In the first *rakah* he recited *Surah al-A'ala* (87), in the second rakah, *Surah al-Kafirûn* (109) and in the third *Surah al-Ikhlâs* (112) and sometimes *al-Muawwizatain Surah al-Falaq* (113) and *Surah an-Nâs* (114). *[Tirmizi, Abu Dawud]*

And, after the *Taslim* (salutation) he said:

سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ

(Glory to the sovereign, the Holy One) three times; in the third time, he raised his voice laying stress on each word.

[Madârij- un-Nubuwwah]

According to Hanafi school of thought, in the third *rakah*, the normal recitation of the Qur'an has to be followed by *Qunût-ul-Witr* – a special supplication.

Qunût-ul-Witr

اَللّٰهُمَّ إِنَّا نَسْتَعِيْنُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِيْ عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ ۔ اَللّٰهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّيْ وَنَسْجُدُ وَإِلَيْكَ نَسْعٰى وَنَحْفِدُ وَنَرْجُوْا رَحْمَتَكَ وَنَخْشٰى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ ۔

(بہشتی زیور)

O' Allah! we beseech Thee for help and seek Thy protection and believe in Thee and extol Thee and are thankful to Thee and are not ungrateful to Thee and we declare ourselves clear of, and forsake him who disobeys Thee. O' Allah! Thee do we serve and for thee do we pray and prostrate ourselves and to Thee do we betake ourselves and to obey Thee we are quick, and Thy mercy do we hope for, and Thy punishment do we fear, for Thy punishment overtakes the unbelievers.

If anyone has not been able to memorize the *Qunût-ul-Witr*, he may recite the following supplication;

رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ۔

'O our Lord, give us the best in this world and in the Hereafter and save us from the Fire (of Hell); or, he may say, اَللّٰهُمَّ اغْفِرْلِيْ (O Allah, forgive me) or he may say thrice يَارَبِّ يَارَبِّ (O Lord, O Lord).

Hazrat Hasan bin 'Ali (رضي الله عنه) has related that the Messenger of Allah taught him some words to say when standing in supplication during *Qunût-ul-Witr*. They were:

اَللّٰهُمَّ اهْدِنِيْ فِيْمَنْ هَدَيْتَ وَعَافِنِيْ فِيْمَنْ عَافَيْتَ وَتَوَلَّنِيْ فِيْمَنْ تَوَلَّيْتَ وَبَارِكْ لِيْ
فِيْمَا اَعْطَيْتَ وَقِنِيْ شَرَّ مَا قَضَيْتَ فَاِنَّكَ تَقْضِيْ وَلَا يُقْضٰى عَلَيْكَ اِنَّهٗ لَا يَذِلُّ مَنْ وَّا
لَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ۔

"O Allah, guide me among those Thou hast guided, grant me security among those Thou hast granted security, take me into Thy charge, bless me in what Thou hast given, guard me from the evil of what Thou hast decreed, for Thou dost decree and nothing is decreed for Thee. He whom Thou befriendest is not humbled. Blessed and exalted art Thou, our Lord."

[Tirmizi, Abu Dawud]

In some traditions instead of اِنَّهٗ لَا يَذِلُّ مَنْ وَّالَيْتَ the word وَلَا يَعِزُّ مَنْ عَادَيْتَ appear.

In some traditions, after تَعَالَيْتَ the words اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ appear and after these words وَصَلَّى اللّٰهُ عَلَى النَّبِيِّ appear.

Some of the 'Ulama have preferred the above supplication for recitation as *Qunût-ul-Witr*. The supplication which is extant among the Hanafiites, is based on the tradition related by Imam Ibn Abi Shaiba and Imam Tahhavi on the authority of Hazrat 'Umar and Hazrat 'Abdullah Ibn Mas'ud (رضي الله عنهما). Allamah Shami has reported the opinion of certain Hanafi jurists that it is preferable to recite both the supplications. *[Ma'ârif-ul-Hadîs]*

Hazrat 'Ali (رضي الله عنه) has related that the Messenger of Allah used to say at the end of his *Witr*,

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوْبَتِكَ وَ اَعُوْذُبِكَ مِنْكَ لَا
اُحْصِيْ ثَنَاءً عَلَيْكَ اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ۔

O Allah! I seek refuge in Thy good pleasure from Thine anger, and in Thy forgiveness from Thy punishment, and I seek refuge

in Thy mercy from Thy wrath. I cannot reckon the praise due to Thee. *[Abu Dawud, Tirmizi]*

Nafl after Qunût-ul-Witr

Hazrat Umm-e-Salma (ﷺ) has related that the Prophet used to say two *rakahs* of prayer after *Salât-ul-Witr*. Hazrat 'A'isha (ﷺ) and Hazrat Abu Umama (ﷺ) have also narrated a similar tradition. *[Ma'ârif-ul-Hadîs]*

After *Salât-ul-Witr*, the Prophet used to offer two simple *rakahs* of prayer and used to recite *Surah al-Zilzâl* (49) and *Surah al-Kafirûn* (109). *[Ibn-e-Majah]*

In the light of traditions, certain 'Ulama consider saying two Rakahs after *Salât-ul-Witr* as meritorious.

It has been reported that Hazrat 'Abdullah bin 'Amr (ﷺ) said: I was told that Allah's Messenger had said, "Prayer (*Salât*) engaged in by a man while sitting counts as half the prayer," so I went to him and I found him praying while sitting and I put my hand on his head. He said, "What is the matter with you, 'Abdullah bin 'Amr?". I replied, "I have been told, messenger of Allah that you said that prayer engaged in by a man while sitting counts as half the prayer, yet you yourself are praying while sitting". He said, "Yes, but I am not like one of you." *[Muslim]*

Note: As such, majority of the Ulama hold that the reward for the prayer (*Salât*) said while sitting will be half of that said while standing. Allah knows better. *[Ma'ârif-ul-Hadîs]*

Encouragement to get up During the Night

Hazrat Abu Hurairah (ﷺ) has related that the Messenger of Allah said, "Our Lord who is blessed and exalted descends every night to the lowest heaven when two-thirds of the night have passed and says "Who supplicates me so that I may answer him? Who asks of me so that I may give to him? Who asks my forgiveness so that I may forgive him?" *[Bukhari, Muslim]*

Salât-ut-Tahajjud (Salât-ul-Layl)

Hazrat 'A'isha (ﷺ) has related that when the Prophet stood up at night to pray he began his prayer with two short *rakahs*.

[Muslim]

The above traditions indicates the Prophet's occupation with prayer of night and gives an idea of the etiquette of the prayer at that time.

Hazrat A'isha (ﷺ) has related that between the time when he finished the night prayer (*Salât-ul-Ishâ*) and the dawn prayer (*Salât-ul-Fajr*), the Prophet used to offer eleven *Rakahs*, uttering the salutation (*Tasleem*) after every two and observing the *Witr* (*Salât-ul-Witr*) with a single one, and during that he would make a prostration about as long as if you would take to recite fifty *ayat* before raising his head. When the *Mu'azzin* finished making the call for the dawn prayer and he saw the dawn clearly, he stood up and prayed two short *Rakahs* (these are the sunan of *Salât-ul-Fajr*), then lay down on his right side till the *Mu'azzin* came to him for the *Iqamah* where upon he would go out. *[Bukhari, Muslim]*

Hazrat Ghudaif bin al-Haris (ﷺ) is reported to have said: I asked 'A'isha (ﷺ) whether she had seen Allah's Messenger bathing because of sexual defilement in the early or the later part of the night and she replied, "He often took bath in the early part of the night and often in the later part".

Thereupon I said, Allah is most great. Praise be to Allah who has given us latitude in the matter.' I then asked whether he observed *Salât-ul-Witr* in the early or the later part of the night and she replied, "He often observed it in the early part and often in the later part of the night." Thereupon I said, "Allah is most great. Praise be to Allah who has given us latitude in the matter". I then asked whether he recited the Qur'an in a loud or in a low voice and she replied, "He often recited it in a loud voice and often in a low voice." Thereupon I said, "Allah is

most great. Praise be to Allah who has given us latitude in the matter!" *[Abu Dawud, Ibn-e-Majah]*

There are varying reports regarding the number of *Rakahs* which the Prophet used to say in his *Salât-ut-Tahajjud*. This variation is due to the reason that the whole thing depended upon the availability of time: if there was most time, he increased the number of *Rakahs*, if the time was short, he offered fewer *Rakahs*. There was no hard and fast practice with regard to the number of rakahs. Occasionally, the Prophet would say fewer Rakahs even inspite of availability of time, but then he would recite more of the Qur'an in these few *Rakahs*. *[Khasâil-e-Nabawi]*

Hazrat A'isha (رضي الله عنها) is reported to have said that due to old age Allah's Messenger used to recite the Qur'an (in *nafl* prayer) while sitting (because he used to recite more of it); then when about thirty or forty *Ayat* of his recitation remained he stood up and recited while standing. Then he performed *ruku'*, then he went in *Sajdah* (prostrated) and after he did the same kind of thing in the second *rakah*. *[Muslim, Shamâ'il-e-Tirmizi]*

In another tradition it has been reported that when the prophet said his *Nafl* prayers while standing, he would perform his *Ruku* in the same posture, but if he said the nafl prayer while sitting, he performed the *Ruku'* and *Sajdah* in the same posture. *[Shamâ'il-e-Tirmizi]*

It has been established that during the holy month of *Ramazân*, the Prophet used to say eleven rakahs of *Salât-ut-Tahajjud* as he normally did. (*Salât-ut-Tarawih* being additional). *[Madârij-un-Nubuwwah]*

Hazrat 'A'isha (رضي الله عنها) has related in a long tradition that if the Prophet ever missed his *Salât-ut-Tahajjud* on account of old age or pain or illness, he would say twelve *Rakahs* in the day (as *Qada* — making up for not having said the prayer at the appointed time). *[Shamâ'il-e-Tirmizi]*

Salât-ul-Ishrâq - Salât-ul-Zuha and other Voluntary Prayers

Hazrat 'Ali (رضي الله عنه) has reported: When in the morning the sun was high in the sky as it is at the time of *Salât-ul-'Asr* (afternoon), the Prophet used to say two *Rakahs* as *Salât-ul-Ishrâq* and when it is as high in the sky in the east as it is in the west at the time of *Salât-ul-Zuhr*, he would say four rakahs as *Salât-ul-Zuha*. *[Shamâ'il-e-Tirmizi]*

Salât-ul-Ishrâq

It is reported in a tradition that the Messenger of Allah said, "If anyone sits in his place of prayer when he finishes the morning prayer — *Salât-ul-Fajr* — till he prays the two *Rakahs* of *Salât-ul-Ishrâq*, saying nothing but what is good his sins will be forgiven him even if they are more than the foam of the sea." *[Abu Dawud, Mishkât]*

Salât-ul-Zuha

The majority of the Ulama hold that *Salât-ul-Duha* is *mustahab* (supererogatory). It should be said sometimes, and sometimes it should be omitted. It was the practice of the Prophet in regard to many *Nafl* prayers (i.e. sometimes he said them and sometimes he did not). Majority of the companions of the Prophet and those who followed them also did likewise.

The Ulama differ in the number of *rakahs* for *Salât-ul-Zuha* — minimum number being two and maximum number being eight. The *Masha'ikh* have generally recited and recommended recitation of the surahs *as-Shams* (91), *ad-Zuha* (93), *al-Lail* (92) and *al-Inshirah* (96). After finishing this prayer, Dua should be recited. One hundred times recitation of this Dua has been reported in some *asar* (traditions reported by the companions of the Prophet).

اَللّٰهُمَّ اغْفِرْلِیْ وَارْحَمْنِیْ وَتُبْ عَلَیَّ اِنَّكَ اَنْتَ التَّوَّابُ الْغَفُوْرُ ۔ (مدارج النبوة)

'O Allah! Forgive me and have mercy on me. Accept my repentance, for Thou art indeed the best acceptor of repentance and the most forgiving.

Nafl Prayer before Salât-ul-'Asr

Hazrat 'Abdullah bin 'Umar (رضي الله عنه) has reported that the Prophet said: "Allah's mercy be on the man who says four *rakahs* (*Nafl*) before *Salât-ul-'Asr*. *[Tirmizi, Musnad Ahmad]*

Salât-ul-Awwabin after Salât-ul-Maghrib

Hazrat Muhammad bin 'Ammar son of Hazrat 'Ammar bin Yasir (رضي الله عنه) has related that he saw his father reciting six *rak'ahs* after, *Salât-ul-Maghrib* and heard him saying that he had seen the Prophet doing that and that the Prophet said: If any servant of Allah prays six *rakahs* after the *Salât-ul-Maghrib* his sins will be forgiven him even if they are more than the foam of the sea. *[Ma'arif-ul-Hadîs, Mu'jim Tabrani]*

Nawafil of Salât-ul-Ishâ

It is better and commendable to say four Rakahs before the four *Fardh* rakahs of *Salât-ul-Ishâ*. After the *Fardh*, two *rakahs* of *Sunnat-e-Mu'akkadah* should be said. If one is inclined, he may also pray two *Rakahs* as *Nafl* after that. The number of *Rakahs* of *sunnat* is thus six. *[Bahishti Zewar]*

Some Instructions about Salât

1. Hazrat 'Umar (رضي الله عنه) has reported Allah's Messenger as saying, "Should anyone fall asleep and fail to recite his portion of the Qur'an or a part of it, if he recites it between the dawn and the noon prayer (*Salât-ul-Zuhr*) it will be recorded for him as though he had recited it during the night.
   [Muslim]

2. *Bismillah* should be said if a (complete) surah is recited after *Surah al-Fatihah* in the *Salât* (prayer) and if only a *Ruku'* (part of a *Surah*) is recited, *Bismillah* need not be said. *[Bahishti Zewar]*

3. Hazrat Abu Hurairah (رضي الله عنه) has related that the Messenger of Allah said, "Say *A'ameen* when the reciter (the Imam) says it, for the angels do so, and if anyone's utterance of

A'ameen synchronises with that of the angels, he will be forgiven his past sins. *[Bukhari]*

4. In the first *rakah* of *Salât-ul-Fajr*, the *Surah* to be recited after *Surah al-Fatihah* should be longer than that to be recited in the second *rakah*. *[Bahishti Zewar]*

5. While making a *Dua* (supplication) the hands should be raised to the level of the chest and spread. *[Bahishti Zewar]*

6. Salutation (*Tasleem*) on the right side should be loud and on the left side it should be comparatively low. *[Imam Ahmad, Madârij-un-Nubuwwah]*

7. According to Imam Azam (Abu Hanifah) moderation is necessary in *Ruku'* and *Sujud* and this is also necessary in the interval between two *Sajdahs*. *[Madârij-un-Nubuwwah]*

The Point of Convergence of Sight During Prayer

8. While standing in prayer (*Qiyâm*), the look should remain confined on the spot for *Sajdah* and while prostrating (during *Sajdah*), the direction of the nose should be kept in view and over one's right and left shoulders while saying *Salâm*. *[Bahishti Zewar]*

9. When the Prophet (ﷺ) stood up for prayer, he kept his head downwards (reported by Imam Ahmad) and while reciting *Tashahhud*, his look would not extend beyond the first finger of the right hand. *[Zâd-ul-Ma'âd]*

10. Hazrat Anas (رضي الله عنه) has related that the Messenger of Allah told him: "O Anas, keep your look confined to the spot where you prostrate — during the whole prayer (i.e. in Qiyam). *[Mishkât]*

11. The *Sunan* prayer after the *Fardh* should not be said standing on the same spot. One should move to the right, or left or forward or backward. It is meritorious to say them at home. *[Madârij-un-Nubuwwah]*

Saving the Nafl Prayer at Home

12. Hazrat 'Abdullah Ibn Mas'ud has reported. I asked the Prophet whether it is better to say the *nafl* prayer in the mosque or at home. The Prophet replied, "Don't you see how close to the mosque I live and there is no difficulty or hindrance in my coming to the mosque, yet I prefer to say my prayers other than *fardh* prayers at home?" *[Shamâ'il-e-Tirmizi]*

13. Hazrat Ibn 'Umar (رضي الله عنه) reported Allah's Messenger as saying: "Perform some of your prayers in your houses, and do not turn them into graves." *[Mishkât]*

How Women should say the Salât (Prayer)

14. Hazrat Ibn 'Umar (رضي الله عنه) has related that the Prophet said, 'A woman's prayer said inside the house (in the inner *verandah*) is better than that said in the courtyard, and is still better if said in a small room than in the open parts (of the house).

15. Hazrat 'Amr bin Shu'aib (رضي الله عنه) said on his father's authority that his grandfather reported Allah's Messenger as saying, "Command your children to observe prayer when they are seven years old and beat them (for not observing it) when they are ten years old". *[Mishkât]*

Passing in Front of one Saying Prayer

16. Hazrat Abu Hurairah (رضي الله عنه) reported Allah's Messenger as saying "If one of you knew what he incurred by passing in front of his brother and interfering with his prayer, it would be better to stop a hundred years than to take a single step". *[Mishkât, Ibn-e-Majah]*

Distinctive features of the prayer (Salât) of a man and a woman

The manner of saying the prayer is the same for both man and woman. The distinctive features are maintained below:

1. While saying the *Takbir-e-Tahrimah* men should take out their hands from their cloak/shroud and raise their hands to the ears, unless there is any specific requirement like cold etc. to keep them covered. But women must invariably keep their hands inside and raise them to their shoulders without taking them out.

2. After *Takbir-e-Tahrimah*, men should place their right hand on the left just below the navel while the women should do so on their breasts.

3. Men should hold the left wrist by a coupling of the little finger and thumb of the right hand spreading the remaining three fingers on the wrist. Women should not do like this, but should place the right palm on the left.

4. Men should perform the *Ruku* perfectly by keeping their back steady in line with their head. Women should not do so. They should bow to the extent that their hands touch the knees.

5. In *Ruku*, men should keep their hands upon their knees spreading the fingers a little.

6. In *Ruku*, men should keep their elbows apart from the ribs, while the women keep the elbows close to the ribs.

7. In *Sajdah*, men should keep his arms apart from his armpits and his belly apart from his thighs.

8. In *Sajdah*, men should keep their elbows slightly raised from the ground and the women should spread them on the ground.

9. In *Sajdah*, men should keep both their feet upright resting on the toes while the women should not do so.

10. In *Qadah*, men should sit on their left foot and keep their right foot upright resting on the fingers. The women should sit on their left hip spreading out both the feet on the right side in such a way that the right side rests on the left and the right calf on the left calf.

11. Women should not, in any case, recite the Qur'an loudly but should always do so in a low voice.

Prayers Glorifying Allah

Salât-ut-Tasbih and other Prayers

Hazrat 'Abdullah Ibn Abbas has related that the Messenger of Allah told his uncle, al-Abbas son of 'Abdul Muttalib (رضي الله عنه): 'Abbas my uncle, shall I not give you, shall I not present you, shall I not tell you, shall I not produce in you ten things, by your doing which Allah will forgive you your sin, first and last, old and new, involuntary and voluntary, small and great, secret and open? You should pray four Rakahs reciting in each one *Surah al-Fatihah* (1) and a *Surah* and when you finish the recitation in the first *Rakah* you should say fifteen times while standing— سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ Glory be to Allah, Praise be to Allah. There is no God but Allah. Allah is most great.' Then you should bow and say it ten times while bowing. Then you should raise your head after bowing and say it ten times. Then you should prostrate yourself and say it ten times, then raise your head and say it ten times. That is, seventy five times in a rakah. You should do that in four *Rakahs*. If you can observe it once daily, do so, if not then once a week; if not then once in a month, if not then once in a year if not then once in your lifetime. *[Abu Dawud, Mishkât]*

Salât-ul-Istikharah: (Prayer for Seeking Guidance)

1. Mas'ala: Whenever one intends to do something, one should take guidance, from Allah. Seeking from Allah is called *'Istikhârah'*. This has been exhorted in a number of traditions. The Prophet has said that not seeking guidance from Allah through *'Istikhârah* is nothing but ill luck and wretchedness. So before taking a decision on a proposal for marriage or before setting out on a journey or undertaking any other important assignment, one should seek guidance from Allah through *Salât-ul-Istikhârah*. *[Radd-ul-Mukhtar]*

2. Mas'ala: The manner of *Salât-ul-Istikhârah* as appearing in a tradition reported by Hazrat Jabir (رضي الله عنه) is that when one intends to do something, he should say two *rakahs* of *nafl* prayer and then say:

اَللّٰهُمَّ اِنِّیْ اَسْتَخِیْرُكَ بِعِلْمِكَ وَاسْتَقْدِرُكَ بِقُدْرَتِكَ وَاَسْئَلُكَ مِنْ فَضْلِكَ الْعَظِیْمِ،
فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ وَتَعْلَمُ وَلَا اَعْلَمُ وَ اَنْتَ عَلَّامُ الْغُیُوْبِ، اَللّٰهُمَّ اِنْ كُنْتَ
تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ خَیْرٌ لِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ وَعَاقِبَةِ اَمْرِیْ فَاقْدِرْهُ لِیْ وَیَسِّرْهُ لِیْ ثُمَّ
بَارِكْ لِیْ فِیْهِ وَاِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ شَرٌّ لِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ وَ عَاقِبَةِ اَمْرِیْ
فَاصْرِفْهُ عَنِّیْ وَاصْرِفْنِیْ عَنْهُ وَاقْدِرْ لِیَ الْخَیْرَ حَیْثُ كَانَ ثُمَّ اَرْضِنِیْ بِهٖ۔ (مشکوٰۃ)

'O Allah, I ask Thy guidance, by Thy knowledge. I ask Thee out of Thy great abundance, for Thou art the One Who is aware of the unseen. O Allah, if Thou knowest that this matter is for me regarding my religion, my livelihood, and my future well-being (or he said, "my affairs in this world and the next") ordain it for me and make it easy for me, then bless me in it. But if Thou knowest that this matter is bad for me regarding my livelihood, and my future well-being (or he said, "my affairs in this world and the next") turn it away from me, turn me away from it, ordain good for me wherever it is, then make me pleased with it." *[Mishkât]*

When one utters the words this thing... he should contemplate of the matter which guidance is sought. After that he should lie down in a state of purity on a neat and clean bed with his face towards the *Qiblah*. Whatever comes firmly in his mind on waking up is the best course of action and should adopted.

[Ad-Durr-ul-Mukhtâr]

3. Mas'ala: If nothing occurs to one's mind on the first day and the anxiety and undecisiveness continues, he should repeat it the next day and so on for a week. By the grace of Allah, he will come to know the good or evil of the matter.

(Ad-Durr-ul-Mukhtâr)

4. Mas'ala: If one intends to go for Hajj, which is *fardh*, he should not resort to *Salât-ul-Istikhârah* whether he should go or not. Instead he should seek guidance through *Istikhârah* for the day on which he should set out on the journey for Hajj.

(Ad-Durr-ul-Mukhtâr, Bukhari)

Salât-ul-Hajah (Prayer in times of necessity/want)

Hazrat 'Abdullah bin Abu 'Aufa (رضي الله عنه) reported Allah's Messenger as saying: "If anyone wants something from Allah or from a human being (i.e. irrespective of the need being directly from Allah without having any connection with man or apparently relating to a human being), he should perform ablution and do it well, then pray two *rakahs*, then extol Allah most high and invoke blessings on the Prophet, then say,

لَآ اِلٰهَ اِلَّا اللهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللهِ رَبِّ الْعَرْشِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ
الْعٰلَمِيْنَ ، اَسْئَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيْمَةَ مِنْ كُلِّ
بِرٍّ وَّالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ لَا تَدَعْ لِيْ ذَنْبًا اِلَّا غَفَرْتَهٗ وَلَا هَمًّا اِلَّا فَرَّجْتَهٗ وَلَا حَاجَةً
هِيَ لَكَ رِضًا اِلَّا قَضَيْتَهَا يَآ اَرْحَمَ الرّٰحِمِيْنَ ۔

There is no god but Allah, the element and Generous. Glory be to Allah, the Lord of the mighty throne. Praise be to Allah, the Lord of the Universe. I ask Thee for words which will guarantee Thy mercy, actions which will make certain Thy forgiveness, a supply of every virtue and freedom from every offence. Do not leave me a sin which Thou dost not pardon, a care which Thou dost not remove, or a want that meets Thy pleasure which Thou dost not supply, O most merciful of the merciful ones". *[Tirmizi, Ibn-e-Majah]*

Hazrat Huzaifa (رضي الله عنه) said that when anything distressed the Prophet, he prayed. *[Abu Dawud]*

Salât-ul-Kusûf (Prayer at an Eclipse)

Hazrat Abu Musa 'Ash'ari (رضي الله عنه) said: There was an eclipse of the sun, and the Prophet got up intrepidation fearing that the last hour had come. He then went to the mosque and prayed,

standing, bowing and prostrating himself longer than I had ever seen him do. He then said, "These signs which Allah sends do not come on account of anyone's death or on account of his birth, but Allah produces dread in his servants by means of them. So when you see anything of that nature, apply yourselves to making mention of Him, supplication of Him and asking pardon of Him." *[Bukhari, Muslim]*

Salât-ul-Istisqa: (Prayer in Time of Drought)

Hazrat 'Abdullah bin Zaid has related that the Messenger of Allah took the people out to the place of prayer and prayed for rain. He led them in two *Rakahs* in the course of which he recited from the Qur'an in a loud voice. He faced the *Qiblah* making supplication, raised his hands and turned round his cloak when he faced *Qiblah*. *[Bukhari, Muslim]*

Tasbihât

Remembrance of Allah

Hazrat Samura bin Jundab has related that the Messenger of Allah said: "The most excellent words are four:

1. سُبْحَانَ اللهِ Glory be to Allah.
2. اَلْحَمْدُ لِلّٰهِ Praise be to Allah.
3. لَا إِلٰهَ إِلَّا اللهُ There is no God but Allah, and
4. اَللهُ أَكْبَرُ Allah is Most Great". *[Muslim]*

Hazrat Abu Hurairah (رضي الله عنه) has related that the Messenger of Allah said, "Two expressions which are light on the tongue but heavy in the scale are dear to the Compassionate One: سُبْحَانَ اللهِ وَبِحَمْدِهِ Glory be to Allah and I begin with praise of Him, سُبْحَانَ اللهِ الْعَظِيْمِ and Glory be to Allah, the incomparably great". *[Bukhari, Muslim]*

Hazrat Juwairiya (رضي الله عنها) has related that the Prophet went out from her one morning at the time when he prayed the morning prayer while she was in her place of worship. He returned in the forenoon and found her sitting. He asked her if she was still

in the same position as that in which he had left her, and when she replied that was so, he said, "Since leaving you I have three times said for phrases which, if weighed against all you have said today,

سُبْحَانَ اللهِ وَبِحَمْدِهٖ عَدَدَ خَلْقِهٖ ـــ وَزِنَةَ عَرْشِهٖ

وَرِضٰى نَفْسِهٖ ـــــــــــــ وَمِدَادَ كَلِمَاتِهٖ

would prove to be heavier:- Glory be to Allah and I begin with Praise of Him to the number of His creatures, in accordance with His good pleasure, to the weight of His throne and the extent of His words," *[Muslim]*

Most Excellent Zikr (Remembrance)

Hazrat Jabir (رضي الله عنه) has related that the Messenger of Allah said that the most excellent way to make mention of Allah is to say لَا إِلٰهَ إِلَّا اللهُ There is no god but Allah. *[Tirmizi, Ibn-e-Majah]*

Hazrat Abu Hurairah (رضي الله عنه) reported Allah's Messenger as saying that if anyone says a hundred times in a day,

لَا إِلٰهَ إِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

"There is no god but Allah alone who has no partner, to whom dominion belongs, to whom praise is due, who is omnipotent", he will have a reward equivalent to that for emancipating ten slaves, a hundred blessings recorded for him, a hundred evil deeds obliterated from him; it will be a protection for him from the devil all that day till evening, and no one will bring anything more excellent than he bring except a man who has done more than he has. *[Bukhari, Muslim]*

Hazrat Abu Hurairah (رضي الله عنه) reported Allah's Messenger as saying that. لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ There is no might and no power except in Allah is a remedy for ninety diseases, the lightest of which is anxiety. *[Mishkât]*

He said that Allah's Messenger offered to guide him to a word from under the Throne which was part of the treasure of

paradise, it being. "There is no might and power except in Allah." He added that Allah most high says, "My servant has resigned and submitted himself to me." *[Mishkât]*

Hazrat Abu Hurairah (رضي الله عنه) has reported that the Prophet said: Allah has promised very great reward for anyone who after every prayer says:

سُبْحَانَ اللهِ Glory be to Allah — 33 times.

اَلْحَمْدُ لِلّٰهِ Praise be to Allah — 33 times.

اَللهُ اَكْبَرُ Allah is most great — 33 times; and last of all

لَا اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

"There is no god but Allah alone who has no partner to whom dominion belongs, to whom praise is due, who is omnipotent."

In another tradition reported in Sahih Muslim, it is related that whoever remembers Allah in these words his sins will be removed from him though they are like the foam of the sea. *[Muslim]*

The Messenger of Allah (ﷺ) is reported to have said that whoever finds it difficult to keep awake at night (for prayer etc.) or does not spend in the cause of Allah due to stinginess or has no courage to participate in *Jihâd* for the cause of Allah, should continually repeat. سُبْحَانَ اللهِ وَبِحَمْدِهٖ 'Glory to Allah and praise be to Him' because the remembrance is dearer to Allah than spending a mountain of gold in the name of Allah. *[Targhib-o-Tarhib]*

According to a tradition, the Messenger of Allah while addressing the women said, "You make it a point not to miss the *Tasbih* سُبْحَانَ اللهِ (Glory be to Allah), the *Taqdis* سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ (Glory be to the Lord, the Holy One) and *Tahlil* لَا اِلٰهَ اِلَّا اللهُ (There is no god but Allah) otherwise you will be deprived of the blessings from Allah. *[Hisn-e-Hasin]*

Ismul-A'zam

Hazrat Asma' daughter of Yezid bin as-Sakan (رضي الله عنها) has related that the Messenger of Allah said, "Allah's greatest name is in these two *Ayat*—

1. وَإِلٰهُكُمْ إِلٰهٌ وَّاحِدٌ لَا إِلٰهَ إِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ 'And your Allah is one Allah; there is no god but He, the Compassionate, the Merciful, *(Qur'an 2:83).*

and the beginning of *Ale-Imrân* (Qur'an 3).

2. الٓمّٓ ۚ اللّٰهُ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ۗ Alif Lâm Mîm, "Allah there is no God but He, the Living the Eternal". *[Mishkât]*

In various traditions, the following have been reported as Ismul A'zam.

1. يَا ذَا الْجَلَالِ وَالْإِكْرَامِ
2. يَا أَرْحَمَ الرَّاحِمِيْنَ
3. لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ
4. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
5. لَا إِلٰهَ إِلَّا اللّٰهُ
6. وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ *[Hisn-e-Hasin]*

Hazrat Anas (رضي الله عنه) is reported to have said that when he was sitting with the Prophet in the mosque a man who was praying said, "O Allah, I ask Thee by virtue of the fact that praise is due to Thee than whom thee is no god, who showest favour and beneficence, the Originator of the heavens and the earth,

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ وَقَيُّوْمُ

'O Lord of Majesty and splendour, O living One, O Eternal One, I ask of Thee". The Prophet then said, 'He has suppplicated Allah using His greatest name, when supplicated by which He answers and when asked by which He gives."

[Mishkât]

Zikrullah (Remembring Allah)

Hazrat Abu Hurairah (رضي الله عنه) reported Allah's Messenger as stating that Allah says, "I am present when Allah thinks of me and I am with him when he remembers me. If he remembers me inwardly, I shall remember him inwardly, and if he remembers me among people I shall remember him among people who are better than they" (i.e. the angels).

[Bukhari, Muslim]

Hazrat Abu Sa'id al-Khudri (رضي الله عنه) has related that the Messenger of Allah said that Hazrat Musa (عليه السلام) asked Allah, "O my Lord, teach me how I am call upon thee." And Allah replied, "O Musa, recite لَا إِلٰهَ إِلَّا الله There is no god but Allah. Then Musa (عليه السلام) said, "O my Lord everyone of Thy people say this'. And Allah said, "O Musa, if the seven heavens and their inhabitants and the seven earths were put into one scale, and this expression, لَا إِلٰهَ إِلَّا الله There is no god but Allah into another, these words would exceed in weight." *[Ma'ârif-ul-Hadîs]*

Hazrat Abu Sa'id al-Khudri (رضي الله عنه) has related that the Allah's Messenger was asked who would be most exalted in degree in Allah's estimation on the day of resurrection, and replied, "The men and women who make frequent mention of Allah'.

[Tirmizi, Ibn-e-Majah]

Hazrat 'Abdullah bin Busr (رضي الله عنه) told of a man saying "O Messenger of Allah, the ordinances of Islam are too many for me, so tell me something to which I may cling." He replied, "Your tongue will continue to be supple by making mention of Allah." *[Tirmizi, Ibn-e-Majah]*

Hazrat Abu Hurairah (رضي الله عنه) reported Allah's Messenger as saying, "If anyone sits in a place where he does not remember Allah, deprivation will descend on him from Allah, and if anyone lies down in a place where he does not remember Allah, vengeance will descend on him from Allah."

[Abu Dawud, Ma'ârif-ul-Hadîs]

Hazrat Mu'az bin Jabal said, "A man does nothing more calculated to rescue him from Allah's punishment than making mention of Allah." *[Mishkât]*

It occurs in a tradition that the Messenger of Allah said, "I swear by Allah that there such men in the world who remember Allah (instead of sleeping) even when they be in soft and comfortable beds; Allah will admit them in the highest measure of Paradise. (In other words, one should not take it that unless one abandons all comforts, the remembrance of Allah will not be of any avail. *[Hisn-e-Hasin, Ibn-e-Hibban]*

Every Good Deed is Remembrance of Allah

Hazrat Sa'id bin Jubair (رضي الله عنه), an acknowledged commentator of the Qur'an and Hadis, has said: '*Zikrullah*, Remembrance of Allah—is not confined to *Tasbih*, *Tahlil* and oral *Zikr*, but every deed done in obedience to Allah's command is also *Zikrullah*, provided the intention is obedience.

Similar is the case with all worldly occupations, if they are done within the frame work of *shariah*, and the prescribed limits are not transgressed. In such a case, all such occupations which are apparently worldly occupations will fall within *Zikrullah*. *[Azkar-e-Nuwawi]*

Hazrat 'A'isha (رضي الله عنها) has said, "The Prophet used to remember Allah in all circumstances and conditions. Sometimes I complete my rememberances of Allah while lying in my bed. *[Azkar-e-Nuwawi]*

Hazrat Abu Hurairah (رضي الله عنه) has related that the houses in which Allah is remembered look like twinkling stars to heavenly people.

The Greatness and Excellence of the Glorious Qur'an

The Messenger of Allah is reported to have said, 'Anyone who has nothing of the Qur'an in his heart, is like an abandoned house.' *[Mishkât]*

Note: This stresses the need of having a portion of the Qur'an

in one's heart as a "must."

The Prophet has said whoever lends his ear attentively to hear even one Ayah of the Qur'an Allah records a good deed which is ever increasing and the increase is limitless. If anyone recites an Ayah it will turn into a light for him on the Day of Judgement and will be more excellent than the good deed mentioned above. *[Musnad Ahmad]*

Note: Allah is most great. How magnificent the Qur'an is! So if one, until he learns to read it, listens to anyone reading it will get an abundant reward. *[Hayât-ul-Muslimeen]*

Tilâwah (Recitation)

"Abdullah bin 'Amr reported Allah's Messenger as saying, The one who was devoted to the Qur'an, will be told to when he was in the world, for he will reach his abode when he comes to the last Ayah he recites".
[Mishkât]

Note: This means that so long as one recites the Qur'an he continues to ascend higher and higher.

Hazrat 'Usman (رضي الله عنه) has related that the Messenger of Allah said, "The best among you is he who learns and teaches the Qur'an. *[Mishkât]*

Hazrat Abu Sa'id al-Khudri (رضي الله عنه) has related that the Messenger of Allah said, "Allah who is blessed and exalted says, "To whom who is so occupied with the Qur'an as to neglect making mention of me and making request of me, I will give the most excellent things I give to those who ask". The superiority of Allah's words over all other words is like Allah's superiority over his creation." *[Mishkât]*

Hazrat 'Abida al-Mulaiki (رضي الله عنه) has related that the Messenger of Allah said, "Do not make the Qur'an a pillow (warning against laziness) but recites it as it deserves to be recited during the night and the day. Recite it aloud, can it, and consider its contents, perhaps you may proper; but do not seek to get

reward for it in this world, for it provides rewards (in the next world). *[Mishkât]*

Hazrat A'isha (رضي الله عنها) has related that the Prophet said, "One who is proficient in the Qur'an (i.e. he has memorized it or is able to recite it lucidly) is associated with the noble, upright recording angels, and he who falters when reciting the Qur'an and finds it difficult for him will have a double reward (one for recitation and the other for the hard labour). *[Mishkât]*

Hazrat 'Abdullah bin Mas'ud (رضي الله عنه) has related that the Messenger of Allah said, "If anyone recites a letter of the Qur'an, he will be credited with a good deed, and a good deed gets a tenfold reward. (Clarifying it he said) I do not say (i.e. I do not mean) that الم is a letter but *alif* is a letter, *Lâm* is a letter and *Mîm* is a letter." (In this was one who recited الم will get reward for thirty good deeds). *[Mishkât]*

Du'a (supplication) at the Time of Completing the Recitation of the Qur'an Receives an Answer

It is reported in traditions that special mercy of Allah descends at the time when one completes the recitation of the Qur'an.

Mujâhid, an acknowledged commentator of the Qur'an has stated that it was usual with the companions of the Prophet (رضي الله عنهم) that on completing the recitation of the Qur'an, they would sit together and pray and used to say that at this moment special mercy of Allah descends.

It has been related by Hazrat Hasan that when he completed the recitation of the Qur'an, he would collect his family members and pray. *[Azkar-e-Nuwawi]*

In a tradition, it has been reported from the Messenger of Allah that one who recites even twenty Ayah during day and night he will not be included among the negligents. *[Azkar-e-Nuwawi]*

Surat-ul-Fatiha

Hazrat Abu Hurairah (رضي الله عنه) has related that when Allah's Messenger once asked Ubayy bin Ka'b how he recited in the course of the prayer and he recited Ummul Qur'an (*Surât-ul-Fatiha*), he said, "By Him in whose hand my soul is, nothing like it has been sent down in the Torah, the Injeel, the Zabur or the Qur'an and it is seven of the repeated Ayat and the mighty Qur'an which I have been given." *[Mishkât]*

Hazrat Ibn Abbas (رضي الله عنه) has related that while Gibrael (عليه السلام) was sitting with the Prophet he heard a cracking sound above him, and after raising his head said, "This is a gate opened in heaven today which has never been opened before". Then when an angel descended through it he said, "This is an angel come down to earth who has never come down before". He gave a salutation and said "Rejoice in two lights brought to you which have not been brought to any prophet before you: *Fatihat-ul-Kitâb* and the last *Ayat* of *Surah al-Baqarah* (2).You will not recite a phase of them without being given the blessing it contains." *[Mishkât]*

Surat-ul-Baqarah (2) and Surat-ul-Ale-Imrân (3)

Hazrat Abu Umama (رضي الله عنه) has related that he heard Allah's Messenger say, 'Recite the Qur'an, for on the Day of Resurrection, it will come as an intercessor for those who recite it. Recite the two shining ones, *Surah al-Baqarah*, and *Surah Al-e-Imrân* for on the Day of Resurrection they will come as two clouds or two shades or two flocks of birds in ranks pleading for those who recite them. Recite *Surah al-Baqarah*, for using it produces blessing and abandoning it produces regret and the slothful are unable to recite it." *[Mishkât]*

Hazrat Abu Hurairah (رضي الله عنه) has related that Allah's Messenger said, "Do not make your houses graveyards. The devil flies from the house in which *Surah al-Baqarah* is recited. (This means that just as *Zikr* and recitation of the Qur'an is forbidden in a graveyard and the atmosphere of the graveyard is devoid of

the blessings of *Zikr* and recitation of the Qur'an; your houses should not be made like this, but you should remember Allah and recite the Qur'an in your houses). *[Mishkât]*

Surat-ul-Kahf (18)

Hazrat Abu Sa'id al-Khudri reported the Prophet as saying, "If anyone recites *Surah al-Kahf* on Friday, light will shine brightly on him till the next Friday. *[Mishkât]*

Surah Yaseen (36)

Hazrat Ma'qil bin Yasar al-Muzni (رضي الله عنه) has related that the Prophet said, "If anyone recites *Yaseen* out of desire of Allah's favour, his past sins will be forgiven him; so recite it over those of you who are dying." *[Mishkât]*

Surât-ul-Waqi'ah (56)

Hazrat 'Abdullah bin Mas'ud (رضي الله عنه) has related that the Prophet said, "He who recites *Surah al-Waqiah* every night will never be afflicted by want". Ibn-e-Masud used to impress upon his daughters to recite it every night. *[Mishkât]*

Surat-ul-Mulk (67)

Hazrat Abu Hurairah (رضي الله عنه) has related that the Messenger of Allah said, "A *Surah* in the Qur'an containing thirty Ayat intercepted for a man till his sins were forgiven. It was,

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ

"Blessed is He in whose hand is the kingdom." (*Surat-ul-Mulk*). *[Mishkât]*

Surat-us-Sajdah (Alif, Lâm Mîm, Tanzeel) (32)

Hazrat Jabir (رضي الله عنه) has reported that it was the Prophet's custom not to go to sleep till he had recited الم تَنْزِيلُ "*Alif Lâm Mîm Tanzeel* and تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ "Blessed is He in whose hand is the kingdom." (*Surahs* 32 and 67). *[Mishkât]*

Surat-ul-Takâsur (102)

Hazrat 'Abdullah bin 'Umar (رضي الله عنه) has related that the Messenger of Allah said, "Can one of you not recite a thousand verses daily?" Then when he was asked who could recite a thousand verses daily he replied, أَلْهٰكُمُ التَّكَاثُرُ "Can one of you not recite Rivalry has distracted you?" (102) *[Mishkât]*

Surat-ul-Ikhlâs

Hazrat Abu Darda (رضي الله عنه) reported Allah's Messenger as saying, "Is any of you incapable of reciting a third of the Qur'an in a night?" On being asked how they could do so he replied." قُلْ هُوَ اللّٰهُ أَحَدٌ 'Say, He is Allah One' (*Surat-ul-Ikhlâs*) is equivalent to a third of the Qur'an". *[Mishkât]*

Hazrat Anas bin Malik (رضي الله عنه) reported the Messenger of Allah as saying, "If anyone who is about to sleep on his bed lies on the right side, then says قُلْ هُوَ اللّٰهُ أَحَدٌ 'Say, He is Allah, One a hundred times, the Lord will say to him on the day of resurrection 'My servant, enter Paradise to your right'." *[Mishkât]*

Mu'awizatâin (Surahs 113 & 114)

Hazrat 'Uqba bin 'Amir (رضي الله عنه) has related that the Messenger of Allah said, "What wonderful *Ayat* have been sent down tonight! The like of them has never been seen. They are, قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ 'Say, I seek refuge in the Lord of the dawn and قُلْ أَعُوْذُ بِرَبِّ النَّاسِ say, I say I seek refuge in the Lord of men'." (Surah an-Nâs and al-Falaq 113-114) *[Mishkât]*

Hazrat 'A'isha (رضي الله عنها) has related that every night when the Prophet went to his bed, he joined his hands and breathed into them, reciting into them. قُلْ هُوَ اللّٰهُ أَحَدٌ 'Say, He is Allah, One"; (*Surat-ul-Ikhlâs* 112) قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ 'Say, I seek refuge in the Lord of the dawn: (*Surat-ul-Falaq* 113) and قُلْ أَعُوْذُ بِرَبِّ النَّاسِ say, I seek refuge in the Lord of men 114) Then he would wipe as

much of his body as he could with his hands, beginning with head, his face and the front of his body doing that three times.

[Mishkât]

Ayat-al-Kursi— Throne Verse

Hazrat Ubayy bin Ka'b (رضي الله عنه) is reported to have said: Allah's Messenger asked, "Abul Munzir do you know which ayah of Allah's book that you have is greatest?" I replied, "Allah and His Messenger knew best." He repeated his question and I said, اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَیُّ الْقَیُّوْمُ "Allah, there is no god but He, the Living, the Eternal." There upon he struck me on the breast and said, "My knowledge be pleasant for you, Abul Munzir." *[Mishkât]*

The Last Ayat of Surat-ul-Baqara

Hazrat Aifa bin 'Abd al-Kilai (رضي الله عنه) is reported to have told of a man who asked Allah's Messenger which *Surah* of the Qur'an was greatest and was told that it is قُلْ هُوَ اللّٰهُ اَحَدٌ (Say, He is Allah, One. *Surat-ul-Ikhlâs*, 112). He asked which ayah of the Qur'an was greatest and was told that it is *Ayat-ul-Kursi* - Throne verse. 255:12

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَیُّ الْقَیُّوْمُ

(Allah, there is no god but He, the Living, the Eternal). He asked Allah's Messenger which ayah he would like to bring good to him and his people and he told, "The end of *Surat-ul-Baqarah* (2) (*Ayat* 285 and 286) for it is one of the treasures of Allah's mercy from under His Throne which He gave to His People, and there is no good in this world and the next which it does not include." *[Mishkât]*

The Last Ayat of Surah Ale-Imrân (3)

Hazrat Usman bin Affan (رضي الله عنه) has related that if anyone recites the end of *Al-e-Imrân* (3) on a night, the reward for a night spent, in prayer will be recorded for him,"

اِنَّ فِیْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ...... لَا تُخْلِفُ الْمِیْعَادَ

from *Ayat* 190—194

The Last Three Ayat of Surat-ul-Hashr (59)

Hazrat Ma'qil-bin Yasar (رضي الله عنه) has related that the Prophet said, "If anyone says three times in the morning,

أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۔

هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ الرَّحِيْمُ ﴿٢٢﴾
هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ
الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ﴿٢٣﴾ هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ
الْاَسْمَآءُ الْحُسْنٰى ۚ يُسَبِّحُ لَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٢٤﴾

(I seek refuge in Allah, the Hearer, the Knower, from the accursed devil), and recite three *ayat* (22—24) at the end of *Surat-ul-Hashar* (59) Allah will put in charge of him seventy thousand angels who will invoke blessings on him till the evening, and if he dies that day, he will die as a martyr. If anyone says them in the evening, he will be in that rank."

[Mishkât]

An Ayah from Surat-ul-Talâq (65)

Hazrat Abu Zarr (رضي الله عنه) has related that the Messenger of Allah said: "I know of an ayah that people act upon it, they have all that they need and that ayah is:

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ﴿٢﴾ وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

('And whosoever keepeth his duty to Allah, Allah will appoint a way out for him, and will provide for him from (a quarter) where he hath no expectation). (65:2—3) *[Mishkât]*

Du'a (Supplication)

Hazrat Abu Hurairah (رضي الله عنه) has related that the Messenger of Allah said that Allah says, "I am present when my servant thinks of me and I am with him when he remembers me."

[Mishkât]

Hazrat An-Numan bin Bashir reported Allah's Messenger as saying, "supplication is worship." He then recited,

وَقَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ

(And your Lord said, "If you call on me, I will answer you." (40— 60) *[Mishkât]*

The Manner of Du'a

Hazrat Ibn Abbas (رضي الله عنه) has related that the Messenger of Allah said, "When you make request of Allah, do so with the palms of your hands and not the backs upward, and when you have finished, wipe your faces with them." *[Mishkât]*

Hazrat Ubayy bin Ka'b (رضي الله عنه) is reported to have said that when Allah's Messenger mentioned anyone for whom he made supplication, he began with himself. *[Mishkât]*

Hazrat Fudala bin 'Ubaid (رضي الله عنه) said that while Allah's Messenger was sitting, a man entered and prayed, saying, "O Allah, forgive me and show mercy to me." Allah's Messenger said, "You who are praying are in a hurry. When you sit, you should worthily extol Allah's praises, invoke a blessing on me, and then make your supplication." *[Mishkât]*

Raising Hands in Du'a

Hazrat "Ikrima (رضي الله عنه) said that he heard Hazrat A'isha (رضي الله عنها) as saying that she saw that the Messenger of Allah used to raise his hands in supplication and said (O Allah) I am a human being. Do not call me to account. If I have harassed any believer or spoken ill of him, then do not call me to account for it also." *[Al-A'adab-ul-Mufrid]*

A'ameen

Hazrat Abu Zubair An-Numari (رضي الله عنه) has reported: "One night we went out with Allah's Messenger and came upon a man who was making supplication with persistence and humility. The Messenger of Allah paused for a while and lent his ears to his persistent supplication and humility. Then he told us "He will

have done something which guarantees (Paradise for him) if he puts a seal to it." One of us asked what he should use for a seal, and he replied, *A'ameen*. (*i.e.* at the end of the prayer *A'ameen* should be said).

Du'a for Security

Hazrat Ibn 'Umar (رضي الله عنه) reported Allah's Messenger was saying, "If the gate of supplication is opened for anyone of you, the gates of mercy will be opened for him, and Allah is not asked for anything He likes so much as to be asked for security."

[Tirmizi, Hisn-e-Hasin]

Du'a to Put off Evil

Hazrat Ibn 'Umar (رضي الله عنه) reported Allah's Messenger as saying, supplication is beneficial regarding things which have happened and things which have not happened, so devote yourselves to supplication, servants of Allah." *[Mishkât]*

Hazrat Salman al-Farsi (رضي الله عنه) reported Allah's Messenger as saying "Nothing but supplication averts the decree, and nothing but righteousness increases life." *[Mishkât]*

Du'a with Confidence

Hazrat Abu Hurairah (رضي الله عنه) has reported that the Prophet said, "When you make a supplication to Allah make it with confidence that he will answer you. And remember that Allah will not answer the supplication of one who (at the time of prayer) is occupied elsewhere and is heedless of Allah."

[Tirmizi]

Hastiness in Du'a

Hazrat Abu Hurairah (رضي الله عنه) has recalled that the Prophet said: "A servant is granted an answer provided he does not ask for anything sinful or for breaking ties of relationship, and provided he does not demand an answer quickly." On being asked what demanding an answer quickly meant, Allan's Messenger replied, "It is when he says he has prayed and

prayed and does not think he will be answered, so he grows weary in such circumstances and gives up supplication."

[Mishkât]

Positiveness in Du'a

Hazrat Abu Hurairah (رضي الله عنه) has related that the Prophet said, "When one of you makes a supplication, he must not say, "O Allah, forgive me if Thou wilt, show mercy to me if Thou wilt, but must make his request definite, for He does what he wills and there is no one to impose compulsion on Him.' *[Bukhari]*

Du'a for Death Forbidden

Hazrat Anas (رضي الله عنه) has related that the Prophet said, "Do not wish for death and do not ask for it in supplication. If one of you is absolutely hard put to it (and if for some reason life has become a hardship for him) then he should pray "O Allah! grant me life as long as Thou knowest life to the best for me, and take me when Thou knowest death to be best for me."

[Sunan Nisa'i, Ma'ârif-ul-Hadîs]

Du'a in Sajdah

The Prophet is reported to have said, "While in *Sajdah*, a servant of Allah is nearest to Him. So make persistent supplications during *Sajdah*."

Thanks giving on a Du'a being Answered

It appears in a tradition that the Prophet said, what prevents one from saying:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ بِعِزَّتِهٖ وَجَلَالِهٖ تَتِمُّ الصَّالِحَاتُ۔ (حصن حصین، حاکم، ابن سنی)

(Praise be to Allah that good works have ended by His power and glory).

When he finds that his supplication has been answered, e.g. when one has been cured of his illness, or has come back safe and sound from his journey. *[Hisn-e-Hasin, Hakim]*

Ad'iyah

The Prophet has said: There is no supplication of a believer about which Allah does not indicate whether He has accepted it in this world or whether he has kept it over for the next. At that stage, the believing servant of Allah would wish how nice it would have been if none of his supplication servant of Allah ought to keep on making supplications in all circumstances.

[Hakim]

The Prophet has said: There are two things that are never repaired by Allah; one is a supplication made at the time of a call to prayer (*Azân*) and the other a du'a made at the time of *Jihâd* (forming battle arrays). *[Abu Dawud]*

The Prophet said: A du'a made between *azân* (call to prayer) and *Iqâmah* is never refused. The Companions asked: what should we pay for in this interval? The Prophet replied:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْاٰخِرَةِ۔

'O Allah, I ask Thy forgiveness and thy comfort in this world and the Hereafter.'

Hazrat Abu Hurairah (رضي الله عنه) has related that the Prophet said: There are three supplications in particular that are undoubtedly answered:

1. The Du'a made by parents for their children,
2. The Du'a made by a traveller and a stranger, and
3. The Du'a made by one who has been wronged.

[Tirmizi, Ma'ârif-ul-Hadîs]

Hazrat Abdullah Ibn Abbas (رضي الله عنه) has related that the Prophet said: Five supplication receive an answer: (1) that of one who is wronged till help comes, (2) that of a pilgrim till he returns home, (3) that of one engaged in *Jihâd* till he stops, (4) that of a sick person till he recovers, and (5) that of some one for an absent brother.

Then he added, "The one of those which gets the quickest answer is that for an absent brother." *[Mishkât]*

Du'a for an Absent Brother

Hazrat Abu Darda (رضي الله عنه) reported Allah's Messenger as saying, 'A Muslim's supplication for an absent brother receives an answer. An angel is stationed at his head and as often as he makes supplication that his brother may be given what is good the angel who is put in charge of him says *A'ameen* and may you receive the like." *[Muslim, Mishkât]*

Du'a for Elders

Hazrat Umar bin al-Khattab said: I asked the Prophets permission for an *'Umrah* and he gave me the permission, saying, 'Include me in your supplication, little brother and do not forget me.' Then he said a word to me for which I would not be willing to take the world in exchange. *[Mishkât]*

A Few Ad'iyah of the Prophet

In the Sahih Muslim, it has been related on the authority of Hazrat Abu Sai'd al-Khudri (رضي الله عنه) that Gibrael (عليه السلام) visited the Prophet one day and asked: O Muhammad, Are you having any pain?' The Prophet replied in the affirmative. Thereupon Hazrat Gibrael (عليه السلام) blew on him the following incantation:

بِسْمِ اللهِ اَرْقِيْكَ مِنْ كُلِّ دَاءٍ يُؤْذِيْكَ مِنْ شَرِّ كُلِّ نَفْسٍ اَوْ عَيْنٍ حَاسِدٍ، اللهُ يَشْفِيْكَ

بِاسْمِ اللهِ اَرْقِيْكَ

I blow to thee in the name of Allah against every ailment that afflicts thee against the evil of every one and every jealous eye. May Allah cure thee. I blow on thee in the name of Allah. *[Zâd-ul-Ma'âd]*

Various Ad'iyah

Hazrat Abu Hurairah (رضي الله عنه) has reported that when the Prophet was grief stricken, he would raise his head towards the sky and say سُبْحَانَ اللهِ الْعَظِيْمِ "Glory be to my Lord, the exalted,' and after

praying persistently would say يا حي يا قيوم 'O Living, O Ever existing." *[Zâd-ul-Ma'âd]*

Hazrat Anas (رضي الله عنه) has reported that whenever the Prophet had any anxiety, his prayer used to be:

يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ

(O Living, O Ever existing, I seek Thy assistance).

[Zâd-ul-Ma'âd]

The Prophet used to tell (other) to stick to.

أَلِظُّوا بِيَا ذَا الْجَلَالِ وَالْإِكْرَامِ

(O Lord of Majesty and Glory) (i.e. use this phrase to make plaint to Allah and pray for His help). *[Tirmizi]*

Hazrat Ali (رضي الله عنه) has stated: When fighting the unbelievers in the battle of Badr I came to the Prophet, I saw him in the state of *Sajdah* repeating يَا حَيُّ يَا قَيُّومُ 'O Ever living One — Ever Existing One'. I went away and became busy in fighting. Later when I happened to come to him again, I found him still in sajdah repeating, يَا حَيُّ يَا قَيُّومُ

'O Ever Living One — Ever Existing One', till Allah gave him the good tidings of victory. *[Nasa'i, Hakim, Hisn-e-Hasin]*

- Whenever the Prophet was in extreme anxiety about anything he would spread his shroud on the ground, stand on it and raise his hands in prayer to such an extent that the whiteness under his armpits was visible.
- When repeat the words of *du'a* and *istighfâr* (praying for pardon) three times.
- He would never use rhyme or cadence in du'a for he considered their use as improper (on such occasions).
- Whenever he rose to leave a gathering, he would say:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Glory be to thee and so be Praise, O Allah, I bear witness that there is no Allah save Thee and I seek Thy pardon, and turn to Thee.

❖ Whenever the Prophet was happy about something he would say,

الْحَمْدُ لِلّٰهِ الَّذِيْ بِنِعْمَتِهٖ تَتِمُّ الصَّالِحَاتُ

Praise be to Allah by whose Grace good things reach their zenith.

❖ Whenever he was in disgust about anything he would say:

الْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ (حاكم)

'Praise be to Allah in all circumstances."

❖ When he took anyone's lead while walking about he would say before separating:

اَللّٰهُمَّ رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

'O Allah, our Lord give us good in this world and in the Hereafter and guard us from the fire.'

❖ On repaying somebody's debt he would say:

بَارَكَ اللّٰهُ فِيْ اَهْلِكَ وَمَالِكَ اِنَّمَا جَزَاءُ السَّلَفِ الْحَمْدُ وَالْاَدَاءُ

'May Allah bless thee in thy family and thy belongings.1 The Best reward for a debt is appreciation and repayment in time.

❖ When anyone visited him wearing clothes, he would appreciate it saying:

حَسَنَةٌ حَسَنَةٌ

'Very nice, very nice, and then say; 'wear it out, wear it out'

❖ When anybody brought to him as a present any fruit in the beginning of its season, he would touch it first with his eyes and then his lips and say,

اَللّٰهُمَّ كَمَا اَرَيْتَنَا اَوَّلَهٗ فَاَرِنَا اٰخِرَهٗ

"O Allah! show us the end of it as thou has shown us its beginning.

Then he would give it to the children who were about at that time. *[Ibn as-Sunni]*

When bidding farewell to the army he would say:

اَسْتَوْدِعُ اللهَ دِيْنَكُمْ وَاَمَانَتَكُمْ وَخَوَاتِيْمَ اَعْمَالِكُمْ (ابوداؤد)

"I entrusted to Allah your religion and things of which you are guardians and your deeds.

❖ Whenever he put on new clothes he would say:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ كَسَانَا هٰذَا

(Praise be to Allah who has given us this to wear or any other phrase and say two *rakahs* in thanksgiving. He would give away the old clothes to any destitute person. *[Ibn Asakar]*

❖ Whenever he was at home with some body he would pray for the host in the following words:

اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ. (صحيح مسلم.معارف الحديث)

O Allah! Bless them in what Thou has provided them and forgiven them and have mercy on them. *[Muslim]*

❖ Whenever he intended to leave a meeting where he had some discussion, he would say *istighfâr* ten to fifteen times. *[Ibn as-Sunni]*

According to one version this *Istighfâr* was:

اَسْتَغْفِرُ اللهَ الَّذِىْ لَا اِلٰهَ اِلَّا هُوَ الْحَىُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ

(I seek forgiveness of Allah, other than whom there is no Allah, who is Alive, Ever-Existing and I turn towards Him).

❖ Whenever he was in distress, he would pay. This action

brings about visible and invisible benefits, both worldly and heavenly and the anxiety is relieved. *[Abu Dawud]*

- Whenever he visited a sick person he would say:

لَا بَأْسَ طَهُوْرٌ اِنْ شَآءَ اللهُ تَعَالٰى

'Do not be afraid. If Allah pleases, this would be an atonement for the sins. *[Tirmizi, Ma'ârif-ul-Qur'an]*

A Few *Ad'iya* Taught by the Prophet

Du'a at Dawn

Hazrat Abu Hurairah (رضي الله عنه) has related that every night when one third of it remains, Allah descend the lowest heaven and says: I will answer anyone who calls me; I will bestow unto anyone who asks me; 1 will pardon anyone who seeks my pardon and forgiveness". *[Al-Adab-ul-Mufrid]*

Hazrat Abu Hurairah (رضي الله عنه) has related that the Prophet said, "Religion is simple but if anyone tries to excel in it by Sheer rigidity (and over activity) it will repel him. So be straightforward, remain close to it and hear tidings. Utilize a part of the morning and evening as also the later part of the night. *[Zikrullah]*

Hazrat Abu Hurairah (رضي الله عنه) has reported Allah's Messenger as saying that if anyone sits in an assembly where there is much clamour and says before getting up to leave.

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ

Glory be to Thee. O Allah and I begin with praise of Thee; I testify that there is no god but Thou; I ask Thy pardon and turn to Thee in repentance, he will be forgiven for what took place in that assembly where he was. *[Tirmizi, Ma'ârif-ul-Hadîs]*

Hazrat Abu Sa'id al-Khudri (رضي الله عنه) reported Allah's Messenger as saying that if anyone says three times while going to bed,

اَسْتَغْفِرُ اللهَ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ الْحَىُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ

(I ask the forgiveness of Allah other than when there is no god, the Living, the Eternal, and I turn in repentance to Him") Allah will forgive him his sins even if they are like the foam of the sea, or in number like the sand which is accumulated, or as many as the leaves of the trees, or as numerous as the days of this world. *[Tirmizi, Ma'ârif-ul-Hadîs]*

Du'a for Sleeplessness

Hazrat Buraidah (رضي الله عنه) has related that Hazrat Khalid bin al-Walid complained to Allah's Messenger that he was afflicted by sleeplessness at night, and Allah's Prophet told him to say when he went to his bed—

اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ وَمَا اَظَلَّتْ وَرَبَّ الْاَرَضِيْنَ وَمَا اَقَلَّتْ وَرَبَّ
الشَّيَاطِيْنِ وَمَا اَضَلَّتْ كُنْ لِّيْ جَارًا مِّنْ شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيْعًا اَنْ يَّفْرُطَ عَلَيَّ عَزَّ
جَارُكَ وَجَلَّ ثَنَاءُكَ وَلَا اِلٰهَ غَيْرُكَ لَا اِلٰهَ اِلَّا اَنْتَ۔

(O Allah, Lord of the seven heavens and what they overshadow, Lord of the earths and what they carry, Lord of the devils and what they lead astray, be a Protector to me from the evil of Thy entire creation lest any of them should do evil or act wrongfully to me. Strong is Thy protection and Glorious is Thy praise. There is no god other than Thee. There is no god but Thee." *[Tirmizi]*

Du'a in Anxiety

Hazrat Ibn Mas'ud (رضي الله عنه) reported Allah's Messenger as saying that if anyone is afflicted by much care he should say,

اَللّٰهُمَّ اِنِّيْ عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ اَمَتِكَ وَفِيْ قَبْضَتِكَ نَاصِيَتِيْ بِيَدِكَ مَاضٍ فِيَّ
حُكْمُكَ عَدْلٌ فِيَّ قَضَاءُكَ اَسْئَلُكَ بِكُلِّ اِسْمٍ هُوَلَكَ سَمَّيْتَ بِهٖ نَفْسَكَ اَوْ اَنْزَلْتَهٗ فِيْ
كِتَابِكَ اَوِاسْتَأْثَرْتَ بِهٖ فِيْ مَكْنُوْنِ الْغَيْبِ عِنْدَكَ اَنْ تَجْعَلَ الْقُرْاٰنَ الْعَظِيْمَ رَبِيْعَ
قَلْبِيْ وَجَلَاءَ هَمِّيْ وَغَمِّيْ۔

O Allah, I am Thy servant, the son of Thy servant, the son of Thy handmaid, and at Thy disposal; my forelock is in Thy hand; Thy judgement is effective regarding me; just concerning me is Thy decree; I ask Thee by every name Thou hast by which Thou has called Thyself, or sent down in Thy Book, or taught any of Thy creatures, or kept to Thyself in the invisible place of the unseen, to make the Qur'an the spring of my heart and the means of clearing away my care and grief. He declared that no one had ever said it without Allah removing his grief and giving him joy instead of it. *[Mishkât]*

Du'a for Cares and Debts

Hazrat Abu Sa'id al-Khudri (ﷺ) has related that one day, the Prophet came to the mosque and saw Abu Umama, one of the Ansars sitting there. The Prophet asked Abu Umama as to why was he sitting in the mosque at that time. Abu Umama replied that he was entangled in cares and doubts. He replied, "Shall I not teach you the words, by which when you say them, Allah will remove your cares and settle your debts?" Abu Umama expressed a desire to hear them and he told him to say morning and evening,

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَاَعُوْذُبِكَ مِنَ الْعَجْزِ وَالْكَسْلِ وَاَعُوْذُبِكَ مِنَ
الْجُبْنِ وَالْبُخْلِ وَاَعُوْذُبِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ ؕ

O Allah, I seek refuge in Thee from care and grief, I seek refuge in Thee from incapacity and slackness; I seek refuge in Thee from niggardliness and cowardice; I seek refuge in Thee from being overcome by debt and being put in subjection by men". Abu Umama said that when he did that for some days, Allah remove his cares and settled his debt.

[Mishkât, Hisn-e-Hasin]

Hazrat Abu Darda (ﷺ) has related that some one came to him and told him that his house had caught fire. Hazrat Abu Darda (carelessly) replied, "Not at all! Allah will never allow that to happen. I have heard the Prophet say: Whoever says these words in the morning, no distress will touch him till the

evening. And whoever says them in the evening no trouble will come to him till the next morning." (In some traditions it appears that no harm will come to his own Persons, to his family and to his belongings) I have said these words this morning. How can then my house catch fire? Thereafter he asked people they reached his house, they saw while all the houses around the house of Abu Darda had been burnt, his house was safe although it was in the centre.

These words are:

O Allah! Thou art my Lord, There is no God save Thou. I have my trust in Thee and Thou art the Lord of the Throne of Glory Supreme. What Thou willst, becomes and what Thou does not will, does not. There is no power or might except with Allah, the Exalted, the Supreme in Glory. Allah has encompassed every thing in His knowledge.

اَللّٰهُمَّ اَنْتَ رَبِّيْ لَا اِلٰهَ اِلَّا اَنْتَ عَلَيْكَ تَوَكَّلْتُ وَ اَنْتَ رَبُّ الْعَرْشِ الْعَظِيْمِ ، مَاشَاءَ
اللّٰهُ كَانَ وَمَالَمْ يَشَاْ لَمْ يَكُنْ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ اَعْلَمُ اَنَّ اللّٰهَ
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ، وَاَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ،

Du'a in Distress and Grief

In Masnad there is a tradition to the effect that the Prophet said: In case someone becomes afflicted with some trouble, he should pray like this:

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ اَللّٰهُمَّ اْجُرْنِيْ فِيْ مُصِيْبَتِيْ وَاخْلُفْ لِيْ خَيْرًا مِّنْهَا (زادالمعاد)

Undoubtedly we belong to Allah and to Him we shall return. O Allah, make good to me for this calamity and give me something better in return. *[Zâd-ul-Ma'âd]*

In Sahihain, it is related on the authority of Hazrat Ibn 'Abbas that when in anguish, the Prophet used to pray as follows:-

لَا اِلٰهَ اِلَّا اللّٰهُ الْعَظِيْمُ الْحَلِيْمُ لَا اِلٰهَ اِلَّا اللّٰهُ رَبُّ الْعَرْشِ الْعَظِيْمِ ، لَا اِلٰهَ اِلَّا اللّٰهُ رَبُّ
السَّمٰوٰتِ السَّبْعِ وَرَبُّ الْاَرْضِ رَبُّ الْعَرْشِ الْكَرِيْمِ. (زادالمعاد)

There is no god except Allah who is Supreme and Forbearing. There is no god except Allah who is the Lord of the Exalted Throne. There is no god except Allah, who is the Lord of seven heavens and the earth and the Lord of the Throne of Grace.

[Zâd-ul-Ma'âd]

When anyone feels incompetence to fulfil the task and needs more strength and energy, he should say when he goes to bed.

سُبْحَانَ اللهِ Glory be to Allah— 33 times

اَلْحَمْدُ لِلّٰهِ Praise be to Allah— 33 times

اَللهُ اَكْبَرُ Allah is Most Great— 34 times. *[Bukhari, Muslim]*

Du'a on seeing one in Affliction

Hazrat 'Umar bin al-Khattab and Hazrat Abu Hurairah (Radhiyallahu 'anhuma) reported Allah's Messenger as saying that if anyone says, on seeing a person who is suffering affliction,

اَلْحَمْدُ لِلّٰهِ الَّذِىْ عَافَانِىْ مِمَّا ابْتَلَاكَ بِهٖ وَفَضَّلَنِىْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلًا ط

Praise be to Allah who has kept me free from the affliction He has brought on him and has shown me favour above many whom He has created, that affliction whatever it may be, will not smite him. *[Tirmizi]*

Hazrat Asma daughter of 'Umais (رضي الله عنها) has reported: The Prophet once said to me. I will tell you some words that you should say when you are in agony and pain. These are:

اَللهُ رَبِّىْ لَا اُشْرِكُ بِهٖ شَيْئًا ط

Allah is my sustainer. I do not associate any partner with Him.

In another tradition it is reported that it should be repeated seven times. *[Zâd-ul-Ma'âd]*

Du'a in the Event of Extreme Danger

Hazrat Abu Sa'id al-Khudri (رضي الله عنه) has related that at the battle of Trench, they asked Allah's Messenger whether there was anything they could repeat, for their hearts were in their mouths. He replied that there was; they could say,

اَللّٰهُمَّ اسْتُرْ عَوْرَاتِنَا وَاٰمِنْ رَوْعَاتِنَا۔

"O Allah, cover our danger points and give security from fears." He said that Allah then sent a wind in the faces of the enemies and Allah routed them by the wind.

[Musnad Ahmad, Mishkât]

Nightmares

Hazrat Abdullah bin 'Amr bin al-'As (رضي الله عنه) has related that the Prophet said: If anyone of you had a frightful dream, then he should say:

اَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ غَضَبِهٖ وَعَذَابِهٖ وَمِنْ شَرِّ عِبَادِهٖ وَمِنْ هَمَزَاتِ
الشَّيَاطِيْنِ وَاَنْ يَّحْضُرُوْنِ۔

I seek refuge in complete words of Allah from His wrath, from His chastisement, from the wickedness of His servants, from the Whisperings of the Devils and from their coming to me. The Messenger of Allah (ﷺ) further said that thereafter the devils will not be able to harm him in the least.

[Ma'ârif-ul-Hadîs]

A Comprehensive Du'a

Hazrat Abu Umamah (رضي الله عنه) has reported: The Prophet has taught us many supplications which we could not retain in our memory. So we said to him, 'O Messenger of Allah, you have told us a number of prayers which we have not been able to remember. (*i.e.* we wish to make a supplication embracing all these prayers). What should we do? He replied, I tell you now a prayer that will cover all of them. Say:

اَللّٰهُمَّ اِنَّا نَسْئَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ وَنَعُوْذُبِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ وَاَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاغُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

O Allah, I ask thee all the good that Thy Prophet Muhammad (ﷺ) has asked Thee, and seek Thy refuge from all evils from which Thy Prophet Muhammad (ﷺ) has sought Thy refuge. Thou art the One whose help is to be implored and achievement of anything rests on Thy will. There is no power or strength except with Allah. *[Tirmizi, Ma'ârif-ul-Hadîs]*

Qunût-e-Nazila

In the event of a general calamity, e.g. famine, epidemic, attack by an enemy, the following should be recited in the second *rakah* of *Salât-ul-Fajr* after the *ruku*. If the Imam (leader) recites it, the followers should say *A'ameen* shortly after every phrase.

اَللّٰهُمَّ اهْدِنِيْ فِيْ مَنْ هَدَيْتَ وَعَافِنِيْ فِيْ مَنْ عَافَيْتَ وَتَوَلَّنِيْ فِيْ مَنْ تَوَلَّيْتَ وَبَارِكْ لِيْ فِيْ مَا اَعْطَيْتَ وَقِنِيْ شَرَّ مَا قَضَيْتَ فَاِنَّكَ تَقْضِيْ وَلَا يُقْضٰى عَلَيْكَ وَاِنَّهُ لَا يَذِلُّ مَنْ وَّالَيْتَ وَلَا يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ نَسْتَغْفِرُكَ وَنَتُوْبُ اِلَيْكَ وَصَلَّى اللّٰهُ عَلَى النَّبِيِّ۔ (حصن حصين)

O Allah! Show me the path of those whom Thou hast guided and give me the solace of those unto whom Thou hast given solace and help me as Thou helpest those whom Thou helpest, and bless me in what Thou hast given unto me, and protect from that which Thou hast pre-ordained, for decree lies with Thee alone and surely one whom you hold in friendship cannot be disgraced and Thy opponent cannot be honoured. Thou art the Blessed, the Exalted. We ask Thy pardon and turn to Thee in repentance. And may Allah bless the Prophet. *[Hisn-e-Hasin]*

The Extra Ordinary Reward for Rememberance of Allah in the Darkening Atmosphere of the Market

Hazrat 'Umar (رضي الله عنه) has reported that the Prophet said: If a servant of Allah goes to the *bazâr* and (in its tumultuous atmosphere and hue and cry he said with a sincere heart):

لَآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَهُوَ حَيٌّ لَّا يَمُوْتُ

بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

There is no god other than Allah, who is One and has no partner, the owner of absolute Soverignty and Praise, who gives life and death, who is ever living and never dying, in whose hand is All good and Who has power over all things. Then thousands of good deeds will be recorded for him and thousands of sins will be forgiven by Allah, Who will also build a magnificent palace for him.

[Tirmizi, Ma'ârif-ul-Hadîs, Ibn-e-Majah]

Curative Ayat

Imam Abul Qasim Qushiri (رحمه الله) has been reported as saying: One of my children fell ill and his illness reached a point that he was about to die. At this stage, I saw the Prophet in a dream and told him about the condition of my child. The Prophet said, "Why do you keep away from the curative ayat? Why don't you make use of them and beseech cure'. I woke up and began to ponder over the matter. I found curative verses at six places in the Qur'an. These are:

1. وَيَشْفِ صُدُوْرَ قَوْمٍ مُّؤْمِنِيْنَ

'And he heals the breasts of the believing people.' (9:14)

2. وَشِفَآءٌ لِّمَا فِي الصُّدُوْرِ

'And a cure for that which is in the breasts.' (10:57)

3. يَخْرُجُ مِنْ بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهُ فِيْهِ شِفَآءٌ لِّلنَّاسِ

'There issues from their bodies a drink of varying colours, wherein is a cure for men.' (16:69)

4. وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ

And we reveal in the Qur'an that which is a cure and a mercy for believers.' (17:82)

5. وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

'And when I fall ill, he heals me.' (26:80)

6. قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ

'Say it is guidance and a balm for those who believe." (41:44)

I wrote these ayat and dissolved the writing in water and made the child drink it. The child got instantly healed as if fetters had been removed from his feet. *[Madâ'rij-un-Nubuwwah]*

As-Salât and As-Salam Blessing on the Prophet and Salutation

Allah has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

'Lo! Allah and His angels shower blessings on the Prophet. O ye who believe!

Invoke blessings on him and salute him with a worthy salutation. (33:56)

The Prophet has said: If anyone recites durud (*Salât*) (i.e. invites blessings on me) near my grave, I hear it personally, If anyone recites it at a distance, the angels bring it to me. *[Baihaqi]*

The Prophet has said: If anyone writes Durud (*Salât*) to me in a book, then the angels will continue to invoke blessings on him so long as my name remark in the book. As and when the name

of the Prophet (ﷺ) is mentioned in the Friday sermon of the *Khateeb* recites the following *ayah*:

يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوۡا صَلُّوۡا عَلَيۡهِ وَسَلِّمُوۡا تَسۡلِيۡمًا

One should say in his heart without moving the tongue, صلى الله عليه وسلم (May Allah bless him and greet him). *[Durr-e-Mukhtâr]*

It has been stated in Durr-e-Mukhtâr that moving the limbs and raising the voice while reciting *Durud Shareef* is lack of knowledge. This means that it is not appropriate to sit in a circle after the *Salât* (prayer) and recite Durud in a loud voice. While writing the name of the Prophet should be written in full. There should be abbreviation like صلعم or ص The addition of the prefix سيدنا (our leader) is *Mustahab* (commendable) and *afzal* (preferable). *[Durr-e-Mukhtâr]*

According to Imam Tahhavi (رحمه الله) if the name of the Prophet is mentioned again and again in a session, then it is incumbent both on the speaker and the listener to recite Durud every time. But the verdict of the doctors of law is that it is *Wajib* - (incumbent) only once and *Mustahab* on subsequent occasions. It is *Makruh* (undesirable) to say durud in *Salât* (prayer) at states other than the last *Tashahhud*. *[Durr-e-Mukhtâr]*

It is permissible to recite Durud without *Wudhu* (ablution) but to do so with *Wudhu* is light upon light. It occurs in a tradition that the Prophet said: Invoke blessings on me on Friday extensively as angels attend it and this durud is presented to me. *[Ibn-e-Majah, Abu Dawud]*

Abu Hafs ibn Shahin (رحمه الله) has reported on the authority of Hazrat Anas that the Prophet said: If one of you recites Durud a thousand times, he will not breathe his last until he has seen his place in Paradise. *[Sa'ayah, Zâd-us-Said]*

Hazrat 'Umar bin al-Khattab said, "The supplication remains suspended between heavens and earth, none of it ascending till you invoke blessing on your Prophet. *[Mishkât]*

The above tradition has also been reported by Hazrat Ali.

[Mu'jim-e-Ausat, Tabrani]

Blessings on the Prophet and its Excellence

Hazrat Anas (رضي الله عنه) has reported Allah's Messenger as saying: 'If anyone invokes a blessing on me once, Allah will grant him ten blessings, ten sins will be remitted from him, and he will be raised ten degrees." *[Nasa'i, Mishkât]*

Hazrat Ka'b bin 'Ujra (رضي الله عنه) has related that one day the Messenger of Allah asked us to be close to him and we did accordingly. (He said whatever he had to say and began to ascend the *Mimber* (pulpit) when he set his foot on the first step, he said *A'ameen*. When he set his foot on the second step, he again said, *A'ameen*. When he set his foot on the third step, he again said, *A'ameen*. Then he said whatever he had to say; and as he came down the *mimber* we submitted, "O Messenger of Allah! We have today heard something from you which we did not hear before, (i.e. saying *A'ameen* on every step while going up the *Mimber*). He replied, when I put my foot on the Mimber (first step). Hazrat Gibrael (عليه السلام) came upon me and said:

1. "woe be to the wretched who finds the month of *Ramadhân* and (in this sacred month) his pardon remains undecided. On this I said *A'ameen*. Then when I placed my foot on the second step then he (Gibrael (عليه السلام) said—

2. "Woe be to the wretched who does not invoke a blessing on me when I am mentioned in his presence:" On this I said *A'ameen*. Thereafter when I placed my foot on the third step, then he said—

3. "Woe be to the man one or both of his parents have reached old age without causing him to enter Paradise". On this also I said *A'ameen*. *[Mishkât, Tirmizi, Hakim]*

Hazrat Ibn Mas'ud (رضي الله عنه) has related that the Prophet said, "The one who will be nearest me on the day of resurrection will be the one who invoked most blessings on me." *[Tirmizi, Mishkât]*

Hazrat Abu Bakr (رضي الله عنه) has been reported as saying: Invoking blessings on the Prophet is more effective for washing away one's sins and making one clean than cold water is for extinguishing fire. Invoking blessings on the Prophet is more meritorious than setting the slaves free. In short, invoking blessings on the Prophet is the source of illumination and blessings and the key to all the doors of good fortune and bliss. Many mystic guides who were very particular in this regard have been blessed with high rewards from Allah. Some of such guides (Allah be merciful on them) have, said: When there is no *Murshid-e-Kamil* (perfect spiritual guide) available to guide him, one should make it incumbent on himself to invoke blessings on the Prophet. This is a method by which a *Talib* (seeker) becomes *Wasil-ba-Haqq* (union with Allah). This turning to the Prophet and *Salât-o-Salâm* (*Durud-o-Salâm*) will be the best guide to acquire the noble manners and customs of the Prophet, and attain the highest perfection and nearness to Allah. It will also win him the nearness of the Prophet.

[Madârij-un-Nubuwwah]

Some mystic guides advise that one should recite *Surat-ul-Ikhlâs* (112) and at the same time invoke blessing on the Prophet. They further say that recitation of *Surat-ul-Ikhlâs* (112) leads to *Marifah* or knowledge of Allah while one who invokes blessings on the Prophet (*Durud*) extensively, is blessed with the Prophet's love and association. And whoever invokes blessings on the Prophet profusely, will surely be blessed with the vision of the Prophet both in the waking and in the dream.

[Shaikh Imam Ali Muttaqi's Da'wat-ul-Kabir, Tirmizi, Madârij-un-Nubuwwah]

Hazrat Talha (رضي الله عنه) has related that one day Allah's Messenger was coming with a cheerful look on his face and saying: Gibrael (عليه السلام) came to me and told me that my Lord says" Does it not please you, Muhammad, that none of you people will invoke a blessing on you without my blessing him ten times,

and that none of your people will give you a greeting without my greeting him ten times?" *[Nasa'i, Darimi]*

Hazrat Ubayy bin Ka'b told Allah's Messenger that he frequently invoked blessings on him and asked how much of his prayer (*Du'a*) he should devote to him. He replied that he might devote as much he wished, and when he suggested a quarter, he said, "Whatever you wish but if you increase it that will be better for you". He suggested a half and he replied, "whatever you wish, but if you will increase it that will be better for you". He suggested two thirds and he replied, "whatever you wish, but if you will increase it that will be better for you". He then suggested devoting all his prayer (*du'a*) to him and he replied, "Then you will be freed from care and your sin will be expiated". *[Tirmizi]*

Blessings of Durud

The most attractive and charming aspect of the *Salât* (*Durud*) is that through it, the lovers of the Prophet can be blessed with a vision of him. Certain forms of *Salât* (*durud*) have been in the daily routine of pious and devoted persons of high eminence. Sheikh 'Abdul Haqq of Delhi (رحمه الله) has mentioned in his *Targhib-us-Salât*: One should say two rak'ahs of *Nafl* prayer on Friday night. In each rak'ah, he should recite the *A'ayat-ul-Kursi* (Throne ayah) eleven times. After *Salâm* (salutation) he should recite the under mentioned *Salât* (durud):

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ نِ النَّبِيِّ الْاُمِّيِّ وَاٰلِهٖ وَاَصْحَابِهٖ وَسَلِّمْ

O Allah! Bless Muhammad, the Prophet who could neither read nor write, and on his family and on his companions, and grant Thy peace on them.

The Said Shaikh has also mentioned: If anyone says two rak'ahs, and recites in each Rak'ah *Surat-ul-Ikhlâs*, twenty five times and after *Salâm* says the following durud, a thousand times then he will be blessed with a vision of the Prophet.

صَلَّى اللّٰهُ عَلَى النَّبِيِّ الْاُمِّيِّ

(زاد السعید)

May Allah bless the Prophet who could neither read nor write.

He has further mentioned that recitation of the following durud while going to bed will bring a vision of the Prophet,

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ بَحْرِ اَنْوَارِكَ وَمَعْدِنِ اَسْرَارِكَ وَلِسَانِ حُجَّتِكَ وَعُرُوْسِ
مَمْلَكَتِكَ وَ اِمَامِ حَضْرَتِكَ وَطِرَازِ مُلْكِكَ وَخَزَائِنِ رَحْمَتِكَ وَ طَرِيْقِ شَرِيْعَتِكَ
الْمُتَلَذِّذِ بِتَوْحِيْدِكَ اِنْسَانِ عَيْنِ الْوُجُوْدِ وَالسَّبَبِ فِيْ كُلِّ مَوْجُوْدٍ عَيْنِ اَعْيَانِ
خَلْقِكَ الْمُتَقَدِّمِ مِنْ نُوْرِ ضِيَائِكَ صَلٰوةً تَدُوْمُ بِدَوَامِكَ وَتَبْقٰى بِبَقَائِكَ لَا مُنْتَهٰى
لَهَا دُوْنَ عِلْمِكَ صَلٰوةً تُرْضِيْكَ وَتُرْضِيْهِ وَتَرْضٰى بِهَا عَنَّا يَارَبَّ الْعٰلَمِيْنَ۔

O Allah! Bless on our Sayid (Lord) Muhammad who is the ocean of Thy light, the mine of Thy secrets, the tongue of Thy arguments, the bridegroom of Thy kingdom, the leader to Thy Presence, the treasure of Thy mercy, the path of Thy law, the relisher of Thy Oneness, the pupil of the eye of existence, the cause of all that exists, the eyes of Thy creation, the one born of the light of Thy manifestation, blessings that are coextensive with Thy being eternal, co-exist with Thy existence, having no end other than in Thy knowledge, blessings and please Thee, please him and through which Thou art pleased with us. O Lord of all Creation!

The Shaikh has mentioned that saying the following durud a few times at the time of going to bed also brings a vision of the Prophet.

اَللّٰهُمَّ رَبَّ الْحِلِّ وَالْحَرَمِ وَرَبَّ الْبَيْتِ الْحَرَامِ وَ رَبَّ الرُّكْنِ وَالْمَقَامِ اَبْلِغْ لِرُوْحِ
سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ مِنَّا السَّلَامَ۔ (زادالسعید)

O Allah, the Lord of what is to be permitted and what is to be forbidden, the Lord of *Bait-ul-Haram*, *Ruku* and *Maqâm*, Convey to our *Saiyid* (Head) and master, Muhammad our greetings. *[Zâd-us-Saeed]*

In *Manâhij-ul-Hasanat*, there is a question from Ibn-e-Fakihani's book *Fajr-e-Munir* that a pious old man Sheikh

Saleh Musa Aziz who was blind narrated to him (Ibn Fakihani) an event that had occured to him once: A ship in which I was present, was about to sink. At that moment I felt drowsy. In that state, the Prophet taught me the following durud and said, 'Let the people on the ship say it a thousand times," We had not yet said it even three hundred times when the ship was out of the trouble. This Durud which is called *Salât Tunjina* is given below:

Allah's Messenger as saying, "If anyone invokes a blessing on Muhammad saying,

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى مُحَمَّدٍ وَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ

"O Allah cause him to occupy the place near Thee on the Day of Resurrection', he will be guaranteed my intercession"

[Ahmad]

Hazrat Abu Hurairah (رضی الله عنه) reported,

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ صَلٰوةً تُنْجِيْنَا بِهَا مِنْ جَمِيْعِ الْاَهْوَالِ وَالْاٰفَاتِ وَتَقْضِيْ
لَنَا بِهَا جَمِيْعَ الْحَاجَاتِ وَتُطَهِّرُنَا بِهَا مِنْ جَمِيْعِ السَّيِّئَاتِ وَتَرْفَعُنَا بِهَا عِنْدَكَ اَعْلَى
الدَّرَجَاتِ وَتُبَلِّغُنَا بِهَا اَقْصَى الْغَايَاتِ مِنْ جَمِيْعِ الْخَيْرَاتِ فِي الْحَيٰوةِ وَبَعْدَ الْمَمَاتِ
اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ۔

'O Allah, bless our Saiydi Muhammad and through those blessings, save us from all fear and disaster, grant us all our needs, remove all evil from us, raise us to high ranks near Thyself, make us attain all good in this world and after death, for Thou has power over all things. The blessings of this durud are innumerable. It gives protection from all ills and epidemics, and gives the heart a peculiar serenity and repose. It has been in the daily routine of many a promising and devout men.'

[Zâd-us-Sa'eed]

Rawifi-bin-Sabit (رضی الله عنه) reported Allah's Messenger as saying: If anyone would like to have the fullest measure granted to him

when he invokes blessings on us, the members of prophetical family, he should say—

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ ِالنَّبِيِّ وَاَزْوَاجِهٖ اُمَّهَاتِ الْمُؤْمِنِيْنَ وَذُرِّيَّاتِهٖ وَاَهْلِ بَيْتِهٖ كَمَا
صَلَّيْتَ عَلٰٓى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ۔

"O Allah, bless Muhammad, the prophet, his wives, who are the mothers of the faithful, his offspring and the people of his house as Thou didst bless the family of Ibrahim. Thou are indeed praiseworthy and glorious". *[Abu Dawud, Mishkât]*

Imam Bukhari has mentioned a Marfu tradition in *Al-Qaul-ul-Badi'* on the authority of Ibn Abi 'Asim that the Prophet said: My intercession is assured for anyone who says the following Durud seven times on every Friday for seven successive Fridays. *[Annotations on Data'il, Zâd-us-Sa'eed]*

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ النَّبِيِّ الْاُمِّيِّ وَعَلٰٓى اٰلِ مُحَمَّدٍ۔ اَللّٰهُمَّ صَلِّ عَلٰى
مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ صَلٰوةً تَكُوْنُ لَكَ رِضًى وَّلَهٗ جَزَاءً وَّلِحَقِّهٖ اَدَاءً وَّاَعْطِهِ الْوَسِيْلَةَ
وَالْفَضِيْلَةَ وَالْمَقَامَ الْمَحْمُوْدَ الَّذِيْ وَعَدْتَّهٗ وَاجْزِهٖ عَنَّا مَا هُوَ اَهْلُهٗ وَاجْزِهٖ اَفْضَلَ مَا
جَازَيْتَ نَبِيًّا عَنْ قَوْمِهٖ وَرَسُوْلًا عَنْ اُمَّتِهٖ وَصَلِّ عَلٰى جَمِيْعِ اِخْوَانِهٖ مِنَ النَّبِيِّيْنَ
وَالصّٰلِحِيْنَ يَا اَرْحَمَ الرّٰحِمِيْنَ۔

'O Allah! Bless Muhammad Thy servant and Messenger, the Prophet who could neither read nor write, and on his family. O Allah! Bless Muhammad and his family with the blessing that may be Thy pleasure and his reward and that may recompense him, and give him the *wasila* (intercession) and *Fazila* (excellence) and a praised estate that thou has promised him and give him on our behalf the best recompense that Thou hast ever given from a people to its prophet; and from on *Ummah* on its apostle; and bless all his brother prophets and pious men — O Thou Most Merciful of all'. *[Zâd-us-Sa'eed]*

Hazrat 'Umar (رضي الله عنه) reported: The Prophet said, Gibrael (عليه السلام) taught me these phrases of *Salât* (*Durud*) enumerating them on

the fingers of my hand, and told me, "These have been sent down by Allah, the exalted in this form: These phrases are:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ، اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَ
عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ، اَللّٰهُمَّ تَرَحَّمْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ
عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ، اَللّٰهُمَّ تَحَنَّنْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ
مُحَمَّدٍ كَمَا تَحَنَّنْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ، اَللّٰهُمَّ سَلِّمْ
عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا سَلَّمْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ
مَّجِيْدٌ،

O Allah! Bless Muhammad and his descendants as Thou didst bless Ibrahim and his descendants. Thou art indeed praiseworthy and glorious. O Allah! grant favours to Muhammad and his descendants as Thou didst grant favours to Ibrahim and his descendants. Thou art indeed praiseworthy and glorious.

O Allah! Be merciful on Muhammad and his descendants as Thou hadst been on Ibrahim and his descendants. Thou art indeed praiseworthy and glorious.

O Allah! Be kind to Muhammad and his descendants as Thou hadst been to Ibrahim and his descendants. Thou art indeed praiseworthy and glorious.

Hazrat 'Abdullah bin Mas'ud (رضي الله عنه) related that Allah's Messenger said: Whenever you have to invoke blessings on me, then say like this:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ ِالنَّبِيِّ الْاُمِّيِّ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى
اٰلِ اِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدِ ِالنَّبِيِّ الْاُمِّيِّ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ
وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ،

'O Allah! Bless Muhammad the Prophet, who could neither read nor write, and his descendants as Thou didst bless Ibrahim and his descendants. O Allah! Grant favours to Muhammad and his descendants as Thou didst grant favours to Ibrahim and his descendants. Thou art indeed praiseworthy and glorious.

[Musnad Ahmad, Ibn Hibban, Ma'ârif-ul-Hadîs]

Hazrat Abu Humaid al-Sa'idi (رضي الله عنه) has reported that when some people asked Allah's Messenger how they should invoke blessings on him he told them to say,

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اَزْوَاجِهٖ وَذُرِّيَّتِهٖ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ
وَّ اَزْوَاجِهٖ وَذُرِّيَّتِهٖ كَمَا بَارَكْتَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ (رواه البخاری)

"O Allah, bless Muhammad, his wives and his offsprings as Thou didst bless the descendants of Ibrahim; and grant favour to Muhammad, his wives and his offspring as Thou didst grant favours to the descendants of Ibrahim. Thou are indeed praiseworthy and glorious." *[Bukhari, Muslim]*

Hazrat Zaid bin Harisah Ansari (رضي الله عنه) has related that he asked the Prophet as to how to invoke blessings on him, he replied, 'When you invoke blessings on me, put your heart and soul into it and say:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ وَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ،

'O Allah! Bless Muhammad and his descendants; and grant favours to Muhammad and his descendants as Thou didst grant favours to Ibrahim and his descendants. Thou are indeed praiseworthy and glorious.'

Hazrat Abu Hurairah (رضي الله عنه) has reported the Messenger of Allah as saying: 'Whoever invoked blessings on me in the following words:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ

وَبَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ وَتَرَحَّمْ

عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ ۔

'O Allah! Bless Muhammad and his descendants as Thou didst bless Ibrahim and his descendants, and grant favours to Muhammad and his descendants, as Thou didst grant favours to Ibrahim and his descendants as Thou hadst been merciful to Ibrahim and his descendants', then on the Day of Resurrection I shall bear witness and intercede in his favour.

[Ma'ârif-ul-Hadîs]

Istighfâr (Seeking Pardon)

Hazrat Abu Hurairah (رضي الله عنه) has related that the Prophet said "I swear by Allah that I seek Allah's pardon and turn to Him in repentance more than seventy times a day." *[Bukhari]*

Hazrat 'Abdullah bin 'Umar (رضي الله عنه) said: We counted that Allah's Messenger would say (the following) a hundred times during a meeting.

رَبِّ اغْفِرْلِیْ وَتُبْ عَلَیَّ اِنَّكَ اَنْتَ التَّوَّابُ الْغَفُوْرُ ۔

(معارف الحدیث، مسند احمد، جامع ترمذی، سنن ابی داؤد، ابن ماجه)

'My lord, forgive me and pardon me, Thou art the Pardoning and Forgiving One". *[Tirmizi, Ahmad]*

Hazrat Anas (رضي الله عنه) has related that the Messenger of Allah said, 'All the sons of Adam (عليه السلام) are sinners, but the best of sinners are those who are giving to repentance'. *[Tirmizi, Ibn-e-Majah]*

Hazrat Abu Bakr As-Siddiq (رضي الله عنه) reported Allah's Messenger as saying, "He who asks pardon is not a confirmed sinner, even if he returns to his sin seventy times a day".

[Tirmizi, Abu Dawud]

Hazral Bilal bin Yasar bin Zaid (رضي الله عنه) has reported that the Prophet said: Any servant of Allah who reports and seeks Allah's pardon in the following words will be surely pardoned

even if he has committed such a grave sin as to desert the battle field (*Jihâd*).

أَسْتَغْفِرُ اللهَ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ۔

(معارف الحدیث، جامع ترمذی، ابوداؤد)

"I ask Allah for pardon beside whom there is no god, the Living, the Eternal and Lasting. I turn to him in repentance."

Blessings of Istighfâr (Seeking Pardon)

Hazrat Ibn 'Abbas (رضي الله عنه) has reported Allah's Messenger as saying, "If anyone continually asks pardon, Allah will appoint for him a way out of every distress and a relief from every anxiety and will provide for him from where he did not reckon". *[Ahmad, Abu Dawud etc.]*

Those who sin Repeatedly and also seek Pardon Repeatedly

Hazrat Abu Hurairah (رضي الله عنه) has related that Allah's Messenger told of a man who committed a sin and said, "My Lord, I have sinned, so forgive me". His Lord replied, "Does my servant know that he has a Lord who pardons him and punishes for it? 1 have pardoned my servant". After remaining (obedient) for such time as Allah willed he committed a sin and said, "My Lord, I have sinned, so forgive me". His Lord replied, "Does my servant know that he has a Lord who pardons sins and punishes for it? I have pardoned my servant." Then after remaining (obedient) for such time as Allah willed he committed another sin, so forgive me." He replied, "Does my servant know that he has a Lord who pardons him and punishes for it. I have pardoned my servant, so let him do what he likes". *[Bukhari, Muslim]*

Du'a for Pardon for those Who are No More

Hazrat 'Abdullah bin 'Abbas (رضي الله عنه) reported Allah's Messenger as saying, "A dead man in his grave is just like a drowning man calling for help, for he hopes that a supplication from a father, a brother, or a friend may reach him, and when it does it is dearer

to him than the world and what it contains. Allah brings to those who are in the graves blessings several times as great as the size of the mountains because of the supplication of those who are on the earth. The gift of the living to the dead is to ask pardon for them." *[Baihaqi in Shu'ab-ul-Imân]*

Hazrat Abu Hurairah (رضي الله عنه) reported Allah's Messenger as saying: "Allah who is great and glorious will raise a righteous servant's degree in Paradise and when he asks his Lord how this has been granted to him, he will reply that it is because his son has asked pardon for him." *[Ahmad]*

Hazrat Abu Darda (رضي الله عنه) has reported the Messenger of Allah as saying: Any servant of Allah will become a favoured one of Allah whose prayers are answered and by whose benediction the humanity gets its sustenance, if he makes the following supplication twenty five or twenty seven times every day for the sins of the believing men and women to be pardoned:

اَللّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ الْاَحْيَاءِ مِنْهُمْ وَالْاَمْوَاتِ

O Allah! Pardon all be believing men and women and all Muslim men and women, both living and dead. *[Hasn-e-Hasin]*

Best Manner of Seeking Pardon

Hazrat Shaddad bin Aus (رضي الله عنه) reported Allah's Messenger as saying that the best manner of asking pardon is to say:

اَللّٰهُمَّ اَنْتَ رَبِّيْ لَآ اِلٰهَ اِلَّآ اَنْتَ خَلَقْتَنِيْ وَ اَنَا عَبْدُكَ وَ اَنَا عَلٰى عَهْدِكَ وَ وَعْدِكَ مَا اسْتَطَعْتُ اَعُوْذُبِكَ مِنْ شَرِّ مَا صَنَعْتُ وَاَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَاَبُوْءُ بِذَنْبِيْ فَاغْفِرْلِيْ فَاِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّآ اَنْتَ۔

"O Allah Thou art my Lord. There is no god but Thee. Thou hast created me, and I am Thy servant and hold to Thy covenant and promise as much as I am. I seek refuge in Thee from the evil of what I have done. I acknowledge Thy favour to me, and I acknowledge my sin. Pardon me, for none but Thee

pardons sins." He said that if anyone says it during the day time with firm belief in it and dies that day before evening, he will be one of those who go to Paradise; and if anyone says it during the night with firm belief in it and dies before morning, he will be one of those who go to Paradise. *[Bukhari]*

Salât-ul-Istighfâr

Hazrat Ali (رضي الله عنه) said: Abu Bakr told me, and Abu Bakr spoke the truth, that he heard Allah's Messenger say, 'No one will commit a sin, then get up and purify himself, then pray, then ask Allah's forgiveness without Allah forgiving him. Then he recited—

وَالَّذِيْنَ إِذَا فَعَلُوْا فَاحِشَةً أَوْ ظَلَمُوْا أَنْفُسَهُمْ الآية (معارف الحديث، جامع ترمذی)

'And those who, when they do something to be ashamed of or two wrong themselves, remember Allah and ask forgiveness for their sins' (3:135) *[Tirmizi]*

Isti'azah seeking refuge in Allah

There is no mischief, no trouble, no rising no mishap and no calamity, either worldly or in the life hereafter, from which the Prophet should not have sought refuge in Allah and should not have guided his Ummah to do so. Some of the supplications have been mentioned in previous sections and some are mentioned hereafter: Hazrat Shutair bin Shakab bin Humaid said that his father asked Allah's prophet to teach him a formula by which he might seek refuge in Allah, and he told him to say:

اَللّٰهُمَّ إِنِّيْ أَعُوْذُبِكَ مِنْ شَرِّ سَمْعِيْ وَمِنْ شَرِّ بَصَرِيْ وَمِنْ شَرِّ لِسَانِيْ وَمِنْ شَرِّ قَلْبِيْ وَمِنْ
شَرِّ مَنِيِّيْ

O Allah! I seek refuge in Thee from evil in what I hear, see, speak, think about and from evil arising from my sexual passion. *[Abu Dawud, Tirmizi]*

Hazrat 'A'isha (رضي الله عنها) said that the Prophet used to say,

اَللّٰهُمَّ اِنِّي اَعُوْذُبِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَغْرَمِ وَالْمَاْثَمِ ، اَللّٰهُمَّ اِنِّي اَعُوْذُبِكَ مِنْ عَذَابِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَمِنْ شَرِّ فِتْنَةِ الْغِنٰى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ ، اَللّٰهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ وَنَقِّ قَلْبِيْ كَمَا يُنَقَّى الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ وَبَاعِدْ بَيْنِيْ وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ ،

"O Allah, I seek refuge in thee from slackness, decreptitude, debt and sin. O Allah, I seek refuge in Thee from the punishment in hell, the trail in the grave, the punishment in the grave, the evil of the trial of riches, the evil of the trial of poverty, and the evil of the testing of the Anti-Christ. O Allah, wash away my sins with snow and hail water, purify my heart as a white garment is purified from filth, and put my sins as far away from me as Thou hast put the east from the west."

[Bukhari, Muslim]

Hazrat 'Abdullah bin 'Umar (رضي الله عنه) said that one of the supplications of Allah's Messenger was—

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ وَفُجَاءَةِ نِعْمَتِكَ وَجَمِيْعِ سَخَطِكَ۔ (مسلم، معارف الحديث)

"O Allah; I seek refuge in Thee from the decline of Thy favour, change in Thy granting well being, sudden venegeance from Thee, and all Thy displeasure." *[Muslim]*

The Duty of Observing Friday

Hazrat Tariq bin Shihab (رضي الله عنه) reported Allah's Messenger as saying, "The Friday Prayer in congregation is a necessary duty for every Muslim, with four exceptions: a slave, a woman, a boy, or an invalid". *[Abu Dawud]*

Hazrat Ibn 'Umar and Abu Hurairah (Radhiyallahu 'anhuma) said they heard Allah's Messenger say on the beams of his pulpit, "People must cease to neglect the Friday prayers, or

Allah will seal up their hearts and they will be among the negligent" *[Muslim]*

Hazrat Salman al-Farsi (رضي الله عنه) reported Allah's Messenger as saying, "If anyone bathes on Friday, purifies himself as much as he can with ablution, anoints himself with oil, or puts on a touch of perfume which he has in his house, then goes out, and without squeezing between two men, prays what is prescribed for him, then remains silent when the Imam speaks, his sins between that time and the next Friday will be forgiven him." *[Bukhari]*

Hazrat Abu Sa'id al-Khudri (رضي الله عنه) reported the Prophet as saying," If anyone recites *Surah al-Kahf* (Qur'an 18) on Friday, light will shine brightly for him till the next Friday. *[Mishkât]*

Hazrat Abu Hurairah (رضي الله عنه) reported Allah's Messenger as saying, "There is a time on Friday at which no Muslim will ask Allah for what is good without his giving it to him". Hazrat Abu Burda bin Abu Musa (رضي الله عنه) said: I heard my father say that he heard Allah's Messenger say regarding the time on Friday, "It is between the time when the Imam sits down and the end of the Prayer." *[Muslim]*

Hazrat Anas (رضي الله عنه) reported Allah's Messenger as saying, "Seek the time in which hope is placed on Friday from after the afternoon prayer till sunset". *[Tirmizi]*

Hazrat Abu Darda (رضي الله عنه) reported Allah's Messenger as saying, "Invoke many blessings on me on Friday for it is witnessed. The angels are present on it, and no one will invoke a blessing on me without his blessing being submitted to me till he stops." *[Ibn Majah]*

Death on Friday

Hazrat 'Abdullah bin Anas (رضي الله عنه) Allah's Messenger as saying, "Any Muslim who dies on Friday or on Thursday night will be protected by Allah from the testing in the grave." *[Mishkât]*

Special Dress for Friday

Hazrat Abdullah bin Salam (رضي الله عنه) reported Allah's Messenger as saying, "Even if one has other garments he needs wear nothing for Friday but the two garments he wears everyday."

[Ibn-e-Majah, Malik]

Clipping of Nails and Moustache on Friday

Hazrat Abu Hurairah (رضي الله عنه) has related that the Prophet before going to Friday prayer used to clip his nails and moustaches.

[Ma'ârif-ul-Hadîs]

The Prophet's Friday Dress

Hazrat 'A'isha (رضي الله عنها) has reported: The Prophet had a special suit that he would wear on Fridays. When he returned from the prayer we used to fold and lay it aside to be taken out only on the next Friday. (This is a weak tradition).

[Tabrani, Mu'jim Saghir]

According to the author of *Safar-us-Sa'adah*, the usual dress of the Prophet was a wrapping sheet, handkerchief and black garment. However in *Mishkât* there is a tradition as under:

'Amr bin Hurais (رضي الله عنه) said, the Prophet preached on Friday wearing a black turban the ends of which he let hang between his shoulders. *[Muslim]*

Going out early on Friday (for Prayer)

Hazrat Abu Hurairah (رضي الله عنه) reported Allah's Messenger as saying, "When Friday comes, the angels stand at the door of the mosque recording people in the order of their arrival. Those who go out in the midday heat/go early are treated like him who offers a sacrificial animal (she-camel), next like one who offers a cow, next a sheep, next a hen, next an egg. Then when the Imam comes out, they fold up their sheets and listen to the mention of Allah. *[Bukhari, Muslim]*

The Sunan Prayers after Salât-ul-Jumu'ah

Hazrat 'Ali and Abdullah Ibn 'Umar (Radhiyallahu 'anhuma) have reported that the Prophet used to pray six rak'ahs after the *Salât-ul-Jumu'ah* (Friday prayer). *[Tirmizi]*

His Routine about Salât-ul-Jumu'ah and the Sermon

Hazrat Jabir bin Samura (رضي الله عنه) said, the Prophet gave two sermons between which he sat, recited the Qur'an and gave the people an exhortation; and both his prayer and sermon were of moderate length. *[Muslim]*

Hazrat Abu Hurairah (رضي الله عنه) has related that the prophet used to recite *Surat-us-Sajdah* (32) in the first and *Surat-ul-Dahr* (76) in the second *Rak'ahs* of *Salât-ul-Fajr* on Friday. (This should be done as *Mustahab*). *[Bukhari, Muslim]*

The Prophet used to recite *Surat-ul-Jumu'ah* (62) and *Surat-ul-Ghashiyah* (88) in the *Salât-ul-Jumu'ah* (Friday prayer). *[Bahishti Gohar]*

According to another Companion, the Prophet used to recite *Surat-ul-Qâ'f* (50) in the sermon, sometimes *Surat-ul-'Asr* (110) and sometimes Ayah 77 of *Salât-ul-Zukhruf* (43) (*Bahr-ur-Râiq*). *[Bahishti Gohar]*

The Prophet's sermon on Friday was short while his prayer was long. He remembered Allah extensively and spoke precisely. He is reported to have said, "The length of a man's prayer and the shortness of his sermon are a sign of his understanding, so make the prayer long and the sermon short, for there is magic in eloquence." *[Muslim]*

And he (the Prophet) used to teach his companions the tenets of Islam and the principles of *Shariah*. *[Zâd-ul-Ma'âd]*

In the *Khutba* (sermon) he would point out with the forefinger whenever there was occasion for *Du'a* (supplication) or *Zikrullah* (rememberance of Allah). If the rains were scanty, he would include in the *Khutba* a prayer for rains. *[Zâd-ul-Ma'âd]*

He would delay the *Salât-ul-Jumu'ah* (Friday Prayer) until the prophet had gathered. When all had come, he would come

without any pomp or show unaccompanied by any herald or retinue, only having a *Tailsân* (green wrapping sheet of specific quality). When he would reach the mosque, he would precede the Companions in greeting them. Ascending the *Mimber* (pulpit) he would turn his face towards the gathering and sit down. Then Hazrat Bilal (ﷺ) would say the *Azân* (call to prayer).

As soon as the *Azân* was over, the Prophet would stand up and would begin to deliver the *Khutbah* (sermon) directly without any interval or paying attention to any other matter. After delivering a part of the *Khutbah* (sermon) he would sit down for a moment, then stand up again and deliver the second part of the *Khutbah* (sermon). He would ask the people to get close to each other and be quiet, saying, "If anyone of you tells his next to keep quiet, he too does an improper thing". When he had finished the *Khutbah* (sermon) Hazrat Bilal (ﷺ) would say the *Iqâmah*. *[Zâd-ul-Ma'âd]*

The Prophet used to deliver the *Khutbah* (sermon) standing on the ground or standing on the *Mimber* (pulpit). Before the construction of *Mimber*, the Prophet would stand taking the support of a stick or a bow and sometimes he would prop himself against the wooden pillar that was beside the *Mimber*. After the construction of the *Mimber* (pulpit) there is no report of his taking the support of a stick or anything else.

[Zâd-ul-Ma'âd]

Hazrat Jabir (ﷺ) said that when Allah's Messenger preached his eyes became red, his voice rose and his anger became violent, so that he was like one giving a warning about an army and saying, "The enemy has made a morning attack on you". The enemy has made an evening attack on you". He would say, "The last hour and I have been sent like these two", and he would join his forefinger and his middle finger. *[Muslim]*

Then he would say: The best wording is the book of Allah (i.e. the glorious Qur'an), the best way to follow is the sunnat of Muhammad (ﷺ), the worst act is *bid'ah* (i.e. innovation in

religion) and every bid'ah is deviation from the right path. Whatever *Khutbah* he delivered, he would begin it with the praise of Allah. *[Zâd-ul-Ma'âd]*

Khutbah (Friday Sermon)

He would at first praise Allah and then say:

أَمَّا بَعْدُ! فَإِنَّ خَيْرَ الْحَدِيْثِ كِتَابُ اللهِ وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ وَ شَرَّ الْأُمُوْرِ
مُحْدَثَاتُهَا وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، أَنَا أَوْلَىٰ بِكُلِّ مُؤْمِنٍ مِّنْ نَفْسِهٖ، مَنْ تَرَكَ مَالًا فَلِأَهْلِهٖ
وَمَنْ تَرَكَ دَيْنًا أَوْ ضِيَاعًا فَعَلَيَّ،

The best word is the book of Allah, the best way is the way of Muhammad, the worst of the thing is *bid'ah* and every *bid'ah* is deviation from the right path, and every deviation leads to Hell. I am a greater friend of a believer than his own soul. If anyone leaves any wealth it belongs to his relations, but if he leaves any debts or any family, I will be responsible for him.

Sometimes he used to deliver the following *khutbah* (sermon):

يَآ أَيُّهَا النَّاسُ تُوْبُوْا قَبْلَ أَنْ تَمُوْتُوْا وَبَادِرُوْا بِالْأَعْمَالِ الصَّالِحَةِ قَبْلَ أَنْ تُشْغَلُوْا
وَصِلُوْا الَّذِيْ بَيْنَكُمْ وَ بَيْنَ رَبِّكُمْ بِكَثْرَةِ ذِكْرِكُمْ لَهٗ وَ كَثْرَةِ الصَّدَقَةِ بِالسِّرِّ
وَالْعَلَانِيَةِ تُؤْجَرُوْا وَتُحْمَدُوْا وَتُرْزَقُوْا وَاعْلَمُوْا أَنَّ اللهَ قَدْ فَرَضَ عَلَيْكُمُ الْجُمُعَةَ
مَكْتُوْبَةً فِيْ مَقَامِيْ هٰذَا فِيْ شَهْرِيْ هٰذَا فِيْ عَامِيْ هٰذَا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ وَّجَدَ إِلَيْهِ
سَبِيْلًا، فَمَنْ تَرَكَهَا فِيْ حَيَاتِيْ أَوْ بَعْدِيْ جُحُوْدًا بِهَا أَوِ اسْتِخْفَافًا بِهَا وَلَهٗ إِمَامٌ جَائِرٌ أَوْ
عَادِلٌ فَلَا جَمَعَ اللهُ شَمْلَهٗ وَلَا بَارَكَ لَهٗ فِيْ أَمْرِهٖ أَلَا! وَلَا صَوْمَ لَهٗ أَلَا وَلَا زَكٰوةَ لَهٗ أَلَا وَلَا
حَجَّ لَهٗ أَلَا وَلَا بِرَّ لَهٗ حَتّٰى يَتُوْبَ فَإِنْ تَابَ تَابَ اللهُ عَلَيْهِ أَلَا وَلَا تَؤُمَّنَّ امْرَأَةٌ رَجُلًا أَلَا
وَلَا يَؤُمَّنَّ أَعْرَابِيٌّ مُهَاجِرًا أَلَا وَلَا يَؤُمَّنَّ فَاجِرٌ مُؤْمِنًا إِلَّا أَنْ يَقْهَرَهٗ سُلْطَانٌ يَخَافُ
سَيْفَهٗ وَسَوْطَهٗ، (ابن ماجه)

O man! Offer repentance before death overtakes you make haste in doing good and fulfil the convenient which is between you and your Lord. Remembering Allah extensively and giving

alms will bring reward both apparent and hidden, and you will get approbation and good sustenance. Know that Allah has made Friday prayer obligatory on you this very year, at this place of mine, till the day of judgement. If anyone inspite of his ability to do so gives it up or denies it as being obligation during my life of afterwards or takes it lightly, even if he has a ruler, tyrant or just. Then Allah may neither alleviate his troubles nor bless any of his deeds. Listen, neither his prayers will be accepted, neither fasting, nor *Zakât*, nor *Hajj*, nor any good deed unless he repents. Listen, let no women lead the prayer of a man, no 'Airabi (not well versed person) that of a *Muhâjir* (well versed), no evil doer that of a pious man, unless forced by a ruler under the threat of sword of scourge.

Sometime he used to deliver the following *khutbah* (sermon).

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَغْفِرُهٗ وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا
مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ
لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ط اَرْسَلَهٗ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ۢ بَيْنَ
يَدَيِ السَّاعَةِ مَنْ يُّطِعَ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ رَشَدَ وَاهْتَدٰى وَمَنْ يَّعْصِهِمَا فَاِنَّهٗ لَا يَضُرُّ
اِلَّا نَفْسَهٗ وَلَا يَضُرُّ اللّٰهَ شَيْئًا ط (ابوداؤد، بہشتی گوہر)

'Thanks are due to Allah that we praise Him and ask for his pardon and seek refuge in Him from the evil of our souls and the abominations of our deeds. He leaves straying has no guide. I bear witness that there is no god other than Allah, the One, without partner, and I bear witness that Muhammad is His servant and Apostle whom He has sent with Truth to give good tidings and to warn approach of the Day of Judgement. Whoever obeys Allah and His Apostles, will find guidance and whoever disobeys will harm himself. Allah will not be harmed thereby.

Important Features of Friday Khutbah (Sermon)

Twelve things are *Masnûn* in the Friday *Khutbah*:

1. Delivering the *khutbah* standing.

2. Delivering the Khutbah in two parts.

3. Sitting between the two parts of the *khutbah* for sometime, enough to say three times.

4. Being free from all sorts of uncleanliness.

5. Facing the gathering while delivering the *khutbah* (sermon).

6. Saying أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ (I seek refuge in Allah from the Shaitan, the cursed) in the mind before delivering the *khutbah* (sermon).

7. Delivering the *khutbah* (sermon) so loudly so as to enable the people to hear it.

8. Including the following topics in the *khutbah* (sermon).

   i) Thanks giving and praising Allah.

   ii) Bearing witness to the oneness of Allah, and

   iii) Bearing witness to the prophethood.

   iv) Invoking blessings on the Prophet.

   v) Admonition and advice.

   vi) Recitation of a few ayat or a whole *surah* from the Qur'an.

   vii) Repeating the same subjects in the second part of the *khutbah*.

   viii) Praying of the *khutbah* instead of admonition and advice.

9. Keeping the *Khutbah* shorter than *Salât* (prayer) in point of time.

10. Delivering the *Khutbah* standing on a *Mimber* (pulpit). In case there is no *Mimber*, then one should take the support of a staff or any other such thing. (Placing one hand in the other while delivering *Khutbah* as is the practice now-a-days is not borne out by traditions).

11. Both the parts of the *Khutbah* should be in 'Arabic. Delivering the *Khutbah* in any other language and also reciting couplets from a language other than 'Arabic during *Khutbah* (as is the practice these days) is against the *Sunnah* and *Makruh Tahrimi*.

12. Praying, for the Prophet, his offshort, his Companions, his wives, especially the four rightful caliphs, Hazrat Hamza and Hazrat Abbas (Radhiyallahu 'anhuma) is *Mustahab* (commendable). *[Bahishti Gohar]*

The Mosque and allied Matters

Sunnat-ul-Huda (Paths of Right guidance)

Hazrat 'Abdullah bin Mas'ud (رضي الله عنه) said: Allah's Messenger taught us the paths of right guidance among which is prayer to be said in the mosque five times a day. In a version he said:

"If anyone would like to meet Allah tomorrow as a Muslim he should persevere in observing these five times of prayer where the announcement for them is made, for Allah has laid down for your Prophet the paths of right guidance, among which are the prayers. If you were to pray in your houses as this man referring to a certain man who stays away prays in his house, you would abandon the practice of your Prophet, and if you were to abandon the practice of your Prophet you would go astray. *[Muslim]*

The Excellence of a Mosque

Hazrat Abu Umamah (رضي الله عنه) said that a Jewish doctor asked the Prophet what places were the best, but he did not answer his question, saying, "I shall say nothing till Gibrael (عليه السلام) comes." So he remained silent and when Gibrael (عليه السلام) came, he asked him, but he replied, "The one who is asked knows no more than the one who asks, but I shall ask my Lord. Later Gibrael (عليه السلام) said, "Muhammad, I approached my Lord nearer than I have ever come before," When Muhammad asked about that, he replied, "Between Him and me there were seventy thousand

veils of light, and He said that the worst places were their markets and the best their mosque." *[Ibn Hibban]*

Magnificent Mosques

Hazrat Ibn 'Abbas (رضي الله عنه) reported Allah's Messenger as saying, "I was not commanded to build high mosques", Ibn Abbas (by way of foretelling) said, "You will certainly ornament your mosques as the Jews and Christians did." *[Abu Dawud]*

Hazrat 'Abdullah Ibn Abbas (رضي الله عنه) has reported that the Prophet said, "I foresee a time when I will be no more among you and you will make your mosque just as ornamented as the jews have made their synagogues and the Christians their churches.
[Ibn-e-Majah, Kanz-ul 'A'amal]

Hazrat 'Abdullah Ibn 'Abbas (رضي الله عنه) reported Allah's Messenger as saying,

اَرَاكُمْ سَتُشَوِّفُوْنَ مَسَاجِدَكُمْ بَعْدِيْ كَمَا شَوَّفَتِ الْيَهُوْدُ كَنَائِسَهُمْ وَكَمَا شَوَّفَتِ النَّصَارٰى بِيَعَهَا۔

I can foresee a time when I will be no more among you and you will make your mosques quite as ornamented as the jews have made their synagogues and the Christians their churches."
[Ibn-e-Majah, Ma'ârif-ul-Hadîs]

Etiquette for Mosques

Building a Mosque

Hazrat 'Usman (رضي الله عنه) has reported Allah's Messenger as saying; If anyone builds a mosque for Allah, Allah will build a house for him in Paradise. *[Bukhari, Muslim]*

Note: This tradition lays emphasis on the genuineness of *Niyah* (intention) and indicates the reward, if one gets an existing mosque repaired instead of constructings new one as Hazrat 'Usman (رضي الله عنه) had narrated this tradition after carrying out repairs to the Prophet's mosque. *[Hayât-ul-Muslimeen]*

Cleanliness in the Mosque

Hazrat Abu Sa'eed al-Khudri (رضي الله عنه) has reported Allah's Messenger as saying; For anyone who removed from a mosque anything that was causing trouble to men (such as rubbish, pebbles etc.) lying on the floor, Allah will build a house for him in Paradise. *[Ibn-e-Majah, Hayât-ul-Muslimeen]*

Reward for Going to Mosque

Hazrat Abdullah bin 'Umar (رضي الله عنه) has reported that the Prophet said: When anyone walks to a mosque for congregational prayer each of his steps obliterates one of his sins, and causes a good deed to be recorded, both while going and returning.

[Ahmad, Tabrani, etc.]

Hazrat Buraida (رضي الله عنه) reported Allah's Messenger as saying, "Announce to those who make a practice of walking to mosques during the times of darkness the good news that they will have complete light on the day of resurrection.

[Tirmizi, Abu Dawud]

Hazrat Anas bin Malik (رضي الله عنه) reported Allah's Messenger as saying "A man's prayer in his house is equivalent to a single observance of prayer, his prayer in a tribal mosque is equivalent to twenty five, his prayer in a mosque in which Friday prayer is observed is equivalent to five hundred, his prayer in the Aqsa Mosque is equivalent to fifty thousand, his prayer in my mosque is equivalent to fifty thousand, and his prayer in the sacred mosque (The Ka'bah) is equivalent to a hundred thousand." *[Ibn-e-Majah, Mishkât]*

Bringing Children to the Mosque and Making Hue and Cry in the Mosque Forbidden

Hazrat Wasila bin al-Asqa (رضي الله عنه) has reported the Messenger of Allah as saying: "Keep your children away from the mosque, do not let the mad persons come in the mosque. Refrain from business dealings in the mosque. Do not take your personal feuds and quarrels in the mosque. Do not make hue and cry there. Do not enforce punishments in the mosques and also do

not unsheathe your swords. (All these things are forbidden in the presincts of a mosque being against the dignity of it).

[Ibn-e-Majah, Ma'ârif-ul-Hadîs]

Manner of Entering a Mosque

While entering a mosque, left foot should be taken out of the shoe first and then the right foot, but one should put the right foot forward. On leaving a mosque the left foot should be put forward, but the right shoe should be put on first.

[Bahishti Gohar]

Du'a at the time of going for Salât-ul-Fajr

Hazrat 'Abdullah Ibn Abbas (رضي الله عنه) has related that he saw that the Prophet while going for *Salât-ul-Fajr* was reciting the following du'a:

اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُوْرًا وَّفِيْ بَصَرِيْ نُوْرًا وَّ فِيْ سَمْعِيْ نُوْرًا وَّ عَنْ يَّمِيْنِيْ نُوْرًا وَّ عَنْ
شِمَالِيْ نُوْرًا وَّخَلْفِيْ نُوْرًا وَّ اَمَامِيْ نُوْرًا وَّ اجْعَلْ لِّيْ نُوْرًا وَّفِيْ عَصَبِيْ نُوْرًا وَّ فِيْ لَحْمِيْ نُوْرًا وَّ
فِيْ دَمِيْ نُوْرًا وَّفِيْ شَعْرِيْ نُوْرًا وَّفِيْ بَشَرِيْ نُوْرًا وَّفِيْ لِسَانِيْ نُوْرًا وَّاجْعَلْ فِيْ نَفْسِيْ نُوْرًا وَّ
اَعْظِمْ لِيْ نُوْرًا وَّاجْعَلْنِيْ نُوْرًا وَّاجْعَلْ مِنْ فَوْقِيْ نُوْرًا وَّ مِنْ تَحْتِيْ نُوْرًا اَللّٰهُمَّ اَعْطِنِيْ
نُوْرًا۔

'O Allah! Let there be light in my heart; light in my seeing; light in my hearing; light on my right; light on my left; light at my back; light in front of me. Let there be a special light for me. Let there be light in my muscles, in my flesh, in my blood, in my tongue and in my spirit. And increase light for me and turn me into light and let there be light above and below me. O Allah! bless me with special light.

[Bukhari, Muslim, Abu Dawud]

Du'a on Entering and Leaving a Mosque

Abu Usaid al-Ansari as-Sa'idi (رضي الله عنه) has reported Allah's Messenger as saying, 'When one of you enters the mosque, he should say:

اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ

"O Allah, Open to me the gates of Thy mercy", and when he goes out he should say:

اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ

"O Allah I ask Thee for Thy mercy" *[Muslim]*

In other traditions it has been reported that while entering a mosque the following may be added:

اَعُوْذُ بِاللّٰهِ الْعَظِيْمِ وَبِوَجْهِهِ الْكَرِيْمِ وَسُلْطَانِهِ الْقَدِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

(O Allah! Pardon my sins), *[Ibn-e-Majah]*

Having entered a mosque, the following supplication should be said:

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ مِنْ فَضْلِكَ

I seek refuge in Allah, the Mighty, in His noble being, in His Power which is from everlasting from the accursed Shaitan.

[At-Targhib]

Salât Tahiyyat-ul-Wudhu

Hazrat 'Uqba bin 'Amir (رضي الله عنه) reported Allah's Messenger as saying, "If any Muslim performs ablution well, then stands and prays two *Rak'ahs*, setting about their performance both inwardly and outwardly, he will be guaranteed Paradise."

[Muslim]

Note: After performing *wudhu*, these two *rak'ahs* should be said. This is called *Salât Tahiyyat-ul-Wudhu.*

Salât Tahiyyat-ul-Masjid

Hazrat Qatadah (رضي الله عنه) reported Allah's Messenger as saying, "When one of you enter the mosque, he should pray two *rak'ahs* before sitting down". *[Bukhari, Muslim]*

Note: This is one of the Sunan prayers and is said as a mark of dignity of the mosque. This should be said at the time of *Salât-ul-Zuhr*, *Salât-ul-'Asr* and *Salât-ul-Ishâ* and not at a time when saying of *Salât* is forbidden. In the latter case, one should say the following four times:

سُبْحَانَ اللهِ اَلْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ۔

'Glory be to Allah, Praise be to Allah and there is no god but Allah and Allah is Most Great'. This should be followed by any of the Duruds. *[Bahishti Gohar]*

Remembrance of Allah in the Mosque

Hazrat Abu Hurairah (رضي الله عنه) reported Allah's Messenger as saying, "When you pass one of the gardens of Paradise, you feed these." When asked what the gardens of Paradise were, he replied that they were the mosques, and when asked what the feeding consisted of, he replied, سُبْحَانَ اللهِ Glory be to Allah'; وَالْحَمْدُ لِلّٰهِ Praise be to Allah; وَلَا اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ There is no god but Allah; and Allah is Most Great". *[Tirmizi]*

Hazrat 'Abdullah bin 'Amr bin al-'As (رضي الله عنه) said that Allah's Messenger used to say on entering the mosque:

اَعُوْذُ بِاللهِ الْعَظِيْمِ وَبِوَجْهِهِ الْكَرِيْمِ وَسُلْطَانِهِ الْقَدِيْمِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۔

"I shall refuge in Allah, the mighty, in His noble being, and in His Power which is from everlasting from the accursed devil". *[Abu Dawud, Mishkât]*

Going out of the Mosque without Any Reason

Hazrat 'Usman bin' Affân (رضي الله عنه) Allah's Messenger as saying, "If the *Azân* is called when anyone is in the mosque and he goes out for any other reason than some necessary purpose, not intending to return, he is a hypocrite" *[Ibn-e-Majah]*

Coming to the Mosque after having eating Evil Smelling thing Forbidden

Hazrat Jabir (رضي الله عنه) reported Allah's Messenger as saying, If anyone eats of this offensive tree (onions or garlic), he must not approach our mosque, for the angels are harmed by the same things as men". *[Bukhari, Muslim]*

Azân and *Iqâmah*

How to Make a Call for Prayer

Hazrat Jabir (رضي الله عنه) has stated that Allah's Messenger said to Bilal (رضي الله عنه), when you call the *Azân* speak deliberately, when you utter the *Iqâmah* speak quietly, and leave between your *Azân* and your *Iqâmah* time for one who eats to finish his food and one who drinks to finish his drink, and one who needs to relieve himself to do so. And do not get up to pray till you see me to do so. *[Tirmizi]*

Hazrat 'Abdur Rahman reports on the authority of his grandfather's father Hazrat Sa'd (رضي الله عنه) who was the *mu'azzin* of Allah's Messenger in the mosque at Quba that Allah's Messenger commanded Bilal to put his fingers in his ears, saying that it made the voice louder. *[Ibn-e-Majah]*

Hazrat Abu Musa al-Ashari (رضي الله عنه) has reported: I saw Bilal (رضي الله عنه) coming from the side of Abtah (a valley) and called the *Azân*. When he came to and (come to *Salât* and come to salvation) he turned his neck to the right and to the left respectively without moving his chest. *[Bukhari]*

The Right for Azân and Iqâmah

Hazrat Ziyad bin al-Haris as-Sudai (رضي الله عنه) said: Allah's Messenger ordered me to call the *Azân* for the *Salât-ul-Fajr* (dawn prayer) and I did so. Then Bilal (رضي الله عنه) wanted to utter the *Iqamah*, but Allah's Messenger said to him, "The man of Suda has called the *Azân*, and he who calls the *Azân*, and he who calls the *Azân* utters the *Iqâmah*."

[Tirmizi, Abu Dawud, Ibn-e-Majah]

Response to Azan and Du'a

Hazrat 'Umar (رضي الله عنه) reported Allah's Messenger as saying: When the *Mu'azzin* says: "Allah is Most Great, Allah is Most Great", and one of you makes the responses, "Allah is Most Great"; then says, "I testify that there is no god but Allah", then says, "1 testify that Muhammad is Allah's Messenger," and he makes the response, "I testify that Muhammad is Allah's Messenger"; then says, "Come to prayer," and he makes the response. "There is no might and no power except in Allah;" Come to salvation," and he makes the response, "There is no might and no power except in Allah," then says, "Allah is Most Great, Allah is Most Great"; then says, "There is no god but Allah", and he makes the response, "There is no god but Allah"; if he says this from his heart, he will enter Paradise.

[Muslim]

In brief, the words of the *mu'azzin* should be repeated except that the response to حی علی الصلوة (come to prayer) and حی علی الفلاح (come to salvation) is لَاحَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ (There is no might and no power except in Allah) and that in the case of the *Azân* for *Salât-ul-Fajr* the response to الصَّلٰوةُ خيرٌ من النوم (Prayer is better than sleep) is صَدَقْتَ وَبَرَرْتَ

This means that at these stages the words of the *mu'azzin* should not be repeated by the listeners. The *Sunnah* is to respond in the words mentioned above. There is neither any tradition requiring a combination of both the phrases nor utterance of only حی علی الصلوة and حی علی الفلاح has been indicated. However, the tradition is that only لَاحَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ should be said in response.

[Zâd-ul-Ma'âd]

Of the *Iqâmah* too, the words are to be repeated in the same manner as those of the *Azân* with the addition that in response to قَدْقَامَتِ الصلوة (Verily prayer is now ready) اقامها الله وادامها should be said.

At the end of the *Azân*, *durud* should be said and the prayer given in the following para should be recited. After this one should make Du'a for himself and ask for Allah's bounty. This prayer will be answered. *[Zâd-ul-Ma'âd]*

The Du'a following the Azân

Hazrat Jabir (رضی اللہ عنہ) reported Allah's Messenger as saying: If anyone says when he hears the summons for prayer:

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَآئِمَةِ اٰتِ مُحَمَّدَ ۨالْوَسِيْلَةَ وَالْفَضِيْلَةَ

وَابْعَثْهُ مَقَامًا مَّحْمُوْدَ ۨالَّذِیْ وَعَدْتَّهٗ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ۔ (بخاری)

"O Allah, Lord of this perfect call and of the prayer which is established for all time, grant Muhammad the *Wasila* and excellency and raise him up in a praise-worthy position which Thou hast promised", he will be assured of my intercession. *[Bukhari]*

Note: According to a tradition in Sahih Muslim, *Wasila* is a rank in Paradise befitting for only one of Allah's servants.

He also said: Pray to Allah for prosperity in religion and worldly affairs:

اَللّٰهُمَّ اِنِّیْٓ اَسْئَلُكَ رِضَاكَ وَالْعَفْوَ وَالْعَافِيَةَ فِی الدُّنْيَا وَالْاٰخِرَةِ وَفِیْٓ اَهْلِیْ وَمَالِیْ

(زادالمعاد)

"O Allah, I ask Thee for Thy pleasure and Pardon and for comfort in this world and in the hereafter and in family and in my belongings."

Hazrat Sa'd bin Abi Waqqâs (رضی اللہ عنہ) has reported that the Prophet said: The sins of any of you who says after hearing the *Azân* :

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ رَضِيْتُ

بِاللّٰهِ رَبًّا وَّبِمُحَمَّدٍ رَّسُوْلًا وَّبِالْاِسْلَامِ دِيْنًا ۔ (صحیح مسلم، معارف الحدیث)

"I testify that there is no god but Allah alone who has no partner and that Muhammad is His servant and Messenger; I

am satisfied with Allah as Lord, with Muhammad as Messenger, and with Islam as religion," his sins will be forgiven him. *[Muslim]*

Azân and Iqâmah During a Journey

Hazrat Malik bin al-Huwairis (رضي الله عنه) said that he and a cousin of his came to the Prophet who said, "When you two are on a journey, you should call the *Azân* and repeat the *Iqâmah*, then the older of you should act as Imam. *[Bukhari]*

Instructions about Azân

1. The *Mu'azzin* should be a man having loud voice.
2. The *Azân* should be called standing on a high place outside the mosque.
3. *Iqâmah* should be said inside the mosque.
4. Calling *Azân* standing at a place inside the mosque is (nearly lawful). However it is in order to say the second call to prayer for the Friday prayer standing in front of the *Imam*.
5. It is (laudable) to put the forefingers in the ears while calling *Azân*.
6. The words of *Azân* should be called out at ease while the words of *Iqâmah* should be said rapidly.
7. It is *masnun* to face *Qiblah* while saying *Azân* and *Iqâmah*.
8. It is *sunnah* to turn to right and left while uttering the words and irrespective of the *Azân* being for a prayer or other purpose (e.g. saying *Azân* in the ears of a newly born baby) but the chest and feet should remain facing *Qiblah*.
9. It is necessary to maintain the prescribed order of the words of *Azân*.

10. If one has forgotten to respond to *Azân* or has deliberately done so, he may respond even then unless the interval is long.

11. One who calls the *Azân* carries the right to say *Iqamah*.

[Bahishti Gohar]

Jama'ah (Congregation)

Expiations and Ranks

The prophet said: I saw (in a vision) my exalted and supreme Lord bearing a very fine appearance. He asked me, about what are these favoured angels of mine arguing?' I replied, 'You know well'. Then he put his hand (on my chest) between the two shoulders, so that I felt its coolness (i.e. comfort) on my chest. (On account of this blessing) I came to know all that is in the heavens and the earth. Thereupon Allah said to me, "O Muhammad! Now you know what these favoured angels are arguing about? I replied, 'Yes'. It is about the expiations. And these are:

1. Remaining in the mosque after the prayer is over;
2. Going to the mosque to say prayer (*Salât*) in congregation;
3. Performing the *Wudhu* well even when it is difficult to do (during extreme cold). Whoever did so, his life was well spent and he met a good death and his sins were forgiven him to such an extent that he became as much clear of his sins as he was on the day when his mother bore him.

Allah then said, 'O Muhammad, say the following supplication when you have finished your prayer:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِيْنِ فَاِذَا اَرَدْتَ
بِعِبَادِكَ فِتْنَةً فَاقْبِضْنِیْ اِلَيْكَ غَيْرَ مَفْتُوْنٍ۔

"O Allah! I seek Thee for good deeds, giving up of evil, and love for the poor. When it is Thy will cast Thy servants into trial and tribulation, raise me to Thyself before I fall into it."

And, said that the following lead to exaltation in rank. Wishing peace to each other sincerely; feeding each other and being busy in prayer when other people are sleeping'. *[Mishkât]*

The Importance of Jama'ah

Hazrat Ibn Abbas (رضي الله عنه) reported Allah's Messenger as saying, "If anyone hears him who makes the call to prayer and is not prevented from joining the congregation by any excuse," (he was asked what an excuse consisted of and replied that it was fear of illness), the prayer he says will not be accepted from him."

[Abu Dawud]

Reward for the Niyah for Jama'ah

Hazrat Abu Hurairah (رضي الله عنه) has reported that the Prophet said: If anyone performs *wudhu*, doing it well, then goes and finds that the peoples have finished the prayer, Allah will give him a reward equivalent to that of those who prayed and were present at it without that diminshing anything from these rewards.

The First Row

Hazrat Anas (رضي الله عنه) has reported Allah's Messenger as saying, "complete the first row, then the one that comes next, and if there is any incompleteness let it be in the last row."

The Congregation and Its Excellence

Hazrat Abdullah Abu Umar (رضي الله عنه) reported Allah's Messenger as saying, "Prayer said in a congregation is twenty seven degrees more excellent than prayer said by a single person.'

[Bukhari, Muslim]

The Prophet said: It is better to say prayer with another man than to say it alone. It is better still with two other men. As much large the congregation is, as much it is pleasing to Allah.

[Abu Dawud]

The Prophet said: Say the *nafl* prayers as long as you are cheerful and sit down when you feel exhausted. *[Mishkât]*

The Takbir-e-Tahrimah (Takbir-e-Aula)

Hazrat Anas (رضي الله عنه) has reported that the Prophet said: If anyone says his prayer in a congregation for forty days without missing

Takbir-e-Tahrima then two absolutions are recorded for him: One from the fire of the Hell and the other from hypocrisy.

[Tirmizi]

Excuse for not attending the Congregation

It has been reported that Hazrat Umar (رضي الله عنه) called the *Azân* on a cold, windy night, then added, "Pray in your dwellings." Then he said: When it was a cold, rainy night, Allah's Messenger used to command the *mu'azzin* to say, "Pray in your dwellings."

[Bukhari, Muslim]

Imâmat (Leading the Prayer)

The Right and Duty of the Imâm

Hazrat Abdullah bin Umar (رضي الله عنه) has reported that the Prophet said: Make those your Imam who are the best among you, for they are your representatives before Allah.

[Dar Qutni, Baihaqi]

Hazrat Abu Masud Ansari (رضي الله عنه) reported Allah's Messenger as saying, "The one of you who is most versed in Allah's Book should act as Imam for the people; but if they are equally versed in reciting it, then the one who has most knowledge regarding the Sunnah, if they are equal regarding the Sunnah, then the earliest of them to emigrate, if they emigrated at the same time, then the oldest of them. No man must lead another in prayer where the latter has authority, or sit in his place of honour in his house, without his permission." *[Muslim]*

Hazrat Abdullah ibn Umar (رضي الله عنه) has reported that the Prophet said: Whoever leads the prayer must fear Allah and realise that he is responsible for the prayer said by his *Muqtadîs* (followers). He will be questioned about his responsibility. If he led the prayer well, he will get a reward equal to the total reward of all the *Muqtadîs* (followers) without anything being diminished from their (*Muqtadîs*) reward. If there is any error or deficiency in the prayer, its responsibility will be on the Imam. *[Mujam Tabrani, Ma'ârif-ul-Hadîs]*

Consideration for the Muqtadîs (Followers)

Hazrat Abu Hurairah (رضي الله عنه) reported Allah's Messenger as saying, "When one of you leads the people in prayer he should be brief, for among them are the sick, the weak and the aged. But when one of you prays by himself, he may pray as long as he likes." *[Bukhari, Muslim]*

Saying the Du'a Quietly

Some *Ulama* hold that while remembering Allah (*Zikr*) and making supplication (*Du'a*) for any purpose, it is best to do so quietly, whether one is Imam or is saying prayer by himself. The Prophet's doing so loudly was intended to educate the *Ummah*.

And if on any occasion, the Imam thinks it advisable to do so loudly, it is not only correct but preferable.

[Madârij-un-Nubuwwah]

Guidance for the Muqtadîs

Hazrat Abu Hurairah (رضي الله عنه) reported Allah's Messenger as saying, "When you come to the prayer and we are prostrating ourselves (in *Sajdah*), you must prostrate yourselves without reckoning it as part of your prayer; and if anyone is present at a rak'ah he has been present at the prayer." *[Abu Dawud]*

Hazrat Abu Hurairah (رضي الله عنه) reported Allah's Messenger as saying, "The Imam is appointed only to be followed, so when he says 'Allah is Most Great' say اَللّٰهُ اَكْبَرُ (Allah is Most Great') اَللّٰهُ اَكْبَرُ and when he recites from Qur'an loudly, listen to it quietly."

[Abu Dawud etc.]

Hazrat Abu Hurairah (رضي الله عنه) reported Allah's Messenger as saying, "Do not try to go ahead of the Imam. When he says, اَللّٰهُ اَكْبَرُ (Allah is Most Great) say, اَللّٰهُ اَكْبَرُ (Allah is Most Great); when he says ولا الضالين, (nor of those who err) say آمين (*A'ameen*; when he bows bow; and when he say سمع الله لمن حمده (Allah listen to him

who praises Him) say, اللهم ربنا لك الحمد ('O Allah, our Lord, to Thee be the praise.)" *[Bukhari, Muslim]*

Attending the Jama'ah

Hazrat Abu Qatada (رضي الله عنه) has related that once we were praying along with the Prophet when he heard the rapid movement of feet. When he finished the prayer, he enquired as to 'what was the matter.' The people said, 'we were hastening to join the prayer. 'The Prophet said, 'Never do so again.' When you come for prayer, and, say as much of the prayer with congregation as you can get and complete the rest by yourselves. *[Bukhari]*

Hazrat 'A'isha (رضي الله عنها) reported the Prophet as saying, "If any of you breaks wind during prayer, he should hold his nose and withdraw." *[Abu Dawud]*

Preceding the Imam in Raising One's Head from Sajdah

Hazrat Abu Hurairah (رضي الله عنه) reported Allah's Messenger as saying, "Does he who raises his head before the Imam not fear that Allah may change his head into a donkey's?

[Bukhari, Muslim]

Urge for Relieving Himself

Hazrat Abdullah bin Arqam said that he heard Allah's Messenger say, "When the time for prayer comes and one of you needs to relieve himself, he should do that first."

[Tirmizi, Abu Dawud]

Straightening the Rows

Hazrat An-Numan bin Bashir (رضي الله عنه) said: Allah's Messenger used to straighten our rows as if he were trying to make them as straight as arrows until he saw that we had learned it from him. One day he came out, stood up, and was just about to say الله أكبر (Allah is Most Great) when he saw man whose chest projected from the raw, so he said, "servants of Allah, you must straighten your rows, or Allah will certainly put your faces in contrary directions. *[Muslim, Ma'ârif-ul-Hadîs]*

Hazrat Abu Mas'ud al-Ansari (ﷺ) said; Allah's Messenger used to touch our shoulders at the prayer and say, "keep straight; do not be irregular and so have your hearts irregular. Let those of you who are sedate and prudent be near me, then those who are next to them." *[Muslim]*

Arrangement of Rows

Hazrat Abu Malik al-Ashari said: I must tell you how Allah's Messenger conducted prayer. He said that he had the *Iqâmah* announced, drew the men up in line and drew up the youths behind them, then led them in prayer (mentioning how he conducted it) then said, "Thus is the prayer of my people."

[Abu Dawud]

Imam should be in the Middle

Hazrat Abu Hurairah (ﷺ) reported Allah's Messenger as saying, "Have the Imam in the centre and close up the gaps."

[Abu Dawud]

Room for One or Two Muqtadîs

Hazrat Jabir (ﷺ) said, Allah's Messenger stood up to pray and I came and stood at his left side, so he took my hand, turned me round, and set me at his right side. Then Jabbar bin Sakhr came and stood at Allah's Messenger's left, so he took us both by the hand, pushed me back, and made us stand behind him.

[Muslim]

Guide Line in Respect of the Mosque

When you go to the mosque you should keep the following instructions in mind and this should be done all the five times:

1. leaving home for every prayer after having performed *Wudhu.* *[Bukhari]*
2. leaving home with the niyah to say the prayer (i.e. the real and prior intention should be for prayer only).

   [Bukhari]

3. leaving aside all worldly activities on hearing the *azân* as if one had no concern with them at all;
[Tirmizi; Nashr-ut-Tib]

4. Saying the following prayer on leaving home and on the way to the mosque:

بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ

'In the name of Allah, I put my trust in Allah there is no power or strength save with him.' *[Tirmizi]*

5. According to traditions, the following du'a (supplication) may be recited while going on way to the mosque Seventy thousand angels pray for him who says it.

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ بِحَقِّ السَّائِلِيْنَ عَلَيْكَ وَبِحَقِّ مَمْشَايَ هٰذَا فَإِنِّيْ لَمْ أَخْرُجْ أَشَرًا وَلَا
بَطَرًا وَلَا رِيَاءً وَلَا سُمْعَةً وَخَرَجْتُ اتِّقَاءَ سَخَطِكَ وَابْتِغَاءَ مَرْضَاتِكَ وَأَسْأَلُكَ أَنْ
تُعِيْذَنِيْ مِنَ النَّارِ وَأَنْ تَغْفِرَ لِيْ ذُنُوْبِيْ فَإِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ۔

(By the right bestowed on those who beg to Thee and by the right which Thy worshippers carry with Thy authority, I proclaim that I have not set out with any intention of vanity or pride or grandeur or ostentation, but for the fear of Thy anger and to seek Thy pleasure and I ask Thee to shelter me from the Fire (of Hell) and to forgive my sins, for there is surely none else than Thee who pardons sins). *[Ibn-e-Majah]*

6. Walk with dignity, taking rather small steps while going for prayer, for these steps are counted and there is a reward for each step. *[At-Targhib]*

7. While entering the mosque, take out the left foot from the shoe and put it on the shoe; then take out the right foot from the shoe and step into the mosque.

8. Abstain from taking about unnecessary worldly affairs, recite the Qur'an and remember Allah (*Zikr*) in low voice if others are saying their prayers; do not spit

towards the *Qiblah*, do not stretch your legs towards the *Qiblah*, refrain from singing; neigther search for things inside the mosque that might have been lost outside, nor make any announcement about it; abstain from playing with the clothes or other things; do not interlock the fingers; in short, do not do anything against the dignity of the mosque. *[Tabrani, Musnad Ahmad]*

9. Make sure of joining the prayer with the congregation at the point of *Takbir-e-Tahrimah*. *[Muslim]*

10. Straighten the rows before the *Takbir* is said.

11. Sit in the first row as far as possible, either just behind the Imam or to his right, otherwise to his left; sit in the second row if the first row is full; then in the next row and so on. In short, do not sit in a back row if there is space in the first. *[Muslim; Abu Dawud]*

12. Keep the rows perfectly straight; stand shoulder to shoulder leaving no empty places in such a manner that the shoulders and the ankles are respectively in one line. *[Sihah]*

13. Say every prayer with such devotion and humility as if this is the last prayer of one's life.

14. Inclining the heart towards Allah while in prayer and keep the limbs at rest. *[Abu Dawud, Nisai]*

15. Keep the eyes open while saying prayers — to keep them closed is against *Sunnah*. *[Madârij-un-Nubuwwah]*

16. Busy yourself in the remembrance of Allah (*zikr*) after the Fardh part of the Salât-ul-Fajr.

17. After each of the five prayers remain seated on one's place, for as long as one is seated the angels pray for his forgiveness.(*At-Targhib*)

18. After *Salât-ul-Fajr* busy yourself in the rememberance of Allah (*Zikr*) till *Salât-ul-Ishrâq*. *[Tirmizi]*

19. So long as the persons wait for saying prayer with the congregation, they get the reward for saying prayer itself. *[Bukhari]*

Remember Allah (*Tasbih*) or say *durud* (invoke blessings on the Prophet) in the interval between the *Sunnah* prayer and the *Fardh* thus obtaining more reward. Remembering Allah in the following manner between the Sunnah prayer and the *fardh* of *Salât-ul-Fajr* brings immense reward:

سُبْحَانَ اللهِ وَبِحَمْدِهٖ One complete rosary (100 times).

سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ One complete rosary (100 times).

The Month of Fasting
(Ramadhân-ul-Mubarak)

The Excellence of Fasting

Hazrat Salman al-Farsi told of Allah's Messenger saying in a sermon which he delivered to them on the last day of *Sha'ban*. "A great month, a blessed month, a month has approached you people. Allah has appointed the observance of fasting during it as an obligatory duty, and the passing of its night in prayer as a voluntary practice. If someone draws near to Allah during it with some good act he will be like one who fulfils an obligatory duty, in another month, and he who fulfils an obligatory duty in it will be like one who fulfils seventy obligatory duties in another month. It is the month of sharing with others, and a month in which the believer's provision is increased. If someone gives one who has been fasting something with which to break his fast it will provide forgiveness of his sins and save him from hell, and he will have a reward equal to his without his reward being diminshed in any respect." Some of them remarked to Allah's Messenger that they did not all have the means to give one who had been fasting something with which to break his fast, and he replied, "Allah gives this reward to him who gives one who has been fasting something with which to break his fast, and he replied, "Allah gives this reward to him who gives one who has been fasting some milk mixed with water, or a date, or a drink of water with which to break his fast, and anyone who gives a full meal to one who has been fasting will be given a drink from any tank by Allah and will not thirst till he enters paradise. It is a month whose beginning is mercy, whose middle is forgiveness, and whose end is freedom from hell. If any one makes things easy for his slave during it, Allah will forgive him and free him from hell.

[Mishkât, Ma'ârif-ul-Hadîs]

Accountability during Fasting

Hazrat Abu Hurairah (رضي الله عنه) reported Allah's Messenger as saying, "He who fasts during *Ramadhân* with faith and seeking his reward from Allah will have his past sins forgiven; he who prays during the night in *Ramadhân* with faith and seeking his reward from Allah will have his sins forgiven," and he who passes *Lailat-ul-Qadar* in prayer with faith and seeking his reward from Allah will have his past sins forgiven."

[Bukhari, Muslim]

Blessing of Fasting

Hazrat Abu Hurairah (رضي الله عنه) has reported that the Prophet said: Make it a practice to fast; you will always enjoy good health.

[Tabrani]

Fasting is a source of both outward and inward happiness in the same way as it is a remedy for both outward and inward ailments.

Importance of Fasting

Hazrat A'isha (رضي الله عنها) said that when the last ten days (of *Ramadhân*) began, Allah's Messenger would resolve firmly and would stay awake at night (for religious exercises) and also wakened his family (wives and others, so that they may share the blessings and good luck of these nights).

The Loss Due to not Fasting

Hazrat Abu Hurairah (رضي الله عنه) reported that the Prophet said: If anyone leaves even one day's fast without the leave provided by the *Shariah* for travelling and sickness etc. and fast even for the rest of his life time, he cannot make good what has been lost.

[Musnad Ahmad, Ma'ârif-ul-Hadîs]

Seeing the New Moon

Confirmation of the Appearance of New Moon and Evidence of a Witness

Hazrat Ibn Umar (رضي الله عنه) said that the people tried to see the new moon and he informed Allah's Messenger that he had seen it, so he fasted and commanded the people to observe the fast."

[Abu Dawud, Mishkât]

It has been reported that the Prophet said, "The month consists of twenty-nine days, but do not fast till you see it (new moon) and if the weather is cloudy wait till thirty days of the previous months (*Sha'ban*) have passed." *[Bukhari, Muslim]*

Hazrat Abu Hurairah (رضي الله عنه) reported Allah's Messenger as saying, "Fast when you see it (new moon) and break when you see it, and if the weather is cloudy treat *Sha'ban* as having thirty days." *[Bukhari, Muslim]*

Sahri (Morning Meal)

The Prophet has said: There is a blessing in taking a meal a little before dawn. Never fail to do so. If nothing else is available, then drink even a draught of water, for Allah bestows His mercy on those who eat and drink at that time and angels pray for them. *[Musnad Ahmad, Ma'ârif-ul-Hadîs]*

Iftâr (Breaking the Fast)

Hazrat Abu Hurairah (رضي الله عنه) reported Allah's Messenger as stating that Allah most high has said, "Those of my servants who are quickest in breaking their fast are dearest to me."

[Tirmizi]

Hazrat Salman bin 'Amir (رضي الله عنه) reported Allah's Messenger as saying, When one of you breaks his fast he should do so with dates for they provide blessing; but if he cannot get any he should break his fast with water for it is purifying." *[Mishkât]*

Hazrat Anas (رضي الله عنه) said that the Prophet used to break his fast before praying with fresh dates, but if there were no fresh dates, he had a few dry dates, and if there were no dry dates he took some mouthful of water. *[Tirmizi, Ma'ârif-ul-Hadîs]*

Hazrat Abdullah bin Umar (رضي الله عنه) told that the Prophet said when he broke his fast—

ذَهَبَ الظَّمَاءُ وَابْتَلَّتِ الْعُرُوْقُ وَثَبَتَ الْاَجْرُ اِنْشَاءَ اللهُ۔

"Thirst has gone, the arteries are moist and the reward is sure, if Allah will." *[Abu Dawud, Ma'ârif-ul-Hadîs]*

Hazrat Mu'az bin Zuhra (رضي الله عنه) told that when the Prophet broke the fast he said,

O Allah, for Thee I have fasted and with Thy provision I have broken my fast." *[Abu Dawud]*

Hazrat 'Umar (رضي الله عنه) has related that the Prophet said: "Not a single prayer made by a fasting man at the time of breaking fast (*Iftâr*) is rejected. *[Ibn-e-Majah]*

Salât-ut-Tarawih

Most of the Ulama are in agreement that *Ahl-us-Sunnat* have *Ijma* (consensus of opinion) about Tarawih being a sunnah. Out of the four Imams. Abu Hanifah, Shafai, and Ahmad ibn Hambal have clearly laid down that it is a twenty rak'ah payer and is *Sunnat-e-Muakkadah* (enjoined emphatically by the Prophet). *[Khasâ'il-e-Nabawi]*

Recitation of the Qur'an

It is Sunnat-e-Mu'akkadah to recite the whole of the Qur'an serially in *Salât-ut-Tarawih* once during the month of *Ramadhân.* If due to some excuse, it is uncertain that the *Muqtadîs* will be able to stand it then the ten Surahs from *Surat-ul-Fil* (55) to the last one should be recited, one Surah in each rak'ah. After completing ten rak'ahs, the same Surahs should be repeated, or any other surahs that may be in mind, should be recited. *[Bahishti Gahar]*

Saying Salât-ut-Tarawih throughout the Month

It is a Sunnah to say *Salât-ut-Tarawih* throughout the month, even if the recitation of the whole Qur'an has been completed before the end of the month, for example, even if the whole Qur'an has been recited during the first fifteen days, it is a *Sunnat-e-Muakkadah* to continue *Salât-ut-Tarawih* during the remaining days of the month.

Saying Salât-ut-Tarawih with the Congregation

It is *Sunnat-e-Muakkadah* to say *Salât-ut-Tarawih* with the congregation even if the Qur'an has been recited completely once in a congregation.

Saying Salât-ut-Tarawih in Parts

Salât-ut-Tarawih should be said in parts of two *rak'ahs* each with rest after every four *rak'ahs* for so much time as has been taken in saying the prayer but this can be reduced to suit the convenience of the *Muqtadîs* (followers). *[Bahishti Gohar]*

Importance of Salât-ut-Tarawih

Saying of *Salât-ut-Tarawih* during the month of *Ramadhân* is *Sunnat-e-Muakkadah*. Failing to say *Salât-ut-Tarawih* is a sin (women often ignore this prayer. This must never be done).

After the *Fardh* and *Sunnah* prayers of *Salât-ut-Tarawih*. After completion of twenty *Rak'ahs*, *Salât-ul-Witr* should be said.

Tradition in Support of Twenty Rak'ahs of Salât-ut-Tarawih

Hazrat Ibn Abbas (رضي الله عنه) has stated that during the month of *Ramadhan*, the Prophet used to say twenty *rak'ahs* and witr. (*Majma-uz-Zawaid*) (Although one of the rawis (reporters) of this tradition is weak, but since the Companions and those who immediately followed them have been acting accordingly and continuously, this tradition is acceptable in accordance with the principles laid down by those learned in traditions (*Muhaddisin*) and those learned in jurisprudence. *[Fiqh]*

Hazrat Saib bin Yazid and Hazrat Yazid bin Ruman (Radhiyallahu 'anhuma) have stated that during the Caliphate of Hazrat Umar (رضي الله عنه), the Companions used to say twenty *rak'ahs* in *Salât-ut-Tarawih*. *[Asâr-us-Sunan, Muwatta, Baihaqi]*

Remembrance of Allah (Zikr) during the Interval in Tarawih

The *Zikr* (remembrance of Allah) after every four Rak'ahs does not appear in any of the traditions. However, Allamah Shami (Rahmatullah alaih) has made a mention of it by reference to *Qahistani* and *Minhaj-ul-Ibâd* that the following *zikr* should be said after every *tarawih*.

سُبْحَانَ ذِی الْمُلْكِ وَالْمَلَكُوْتِ ، سُبْحَانَ ذِی الْعِزَّةِ وَالْعَظْمَةِ وَالْقُدْرَةِ وَالْكِبْرِيَآءِ
وَالْجَبَرُوْتِ ، سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِیْ لَايَنَامُ وَلَا يَمُوْتُ ، سُبُّوْحٌ قُدُّوْسٌ رَبُّ
الْمَلٰٓئِكَةِ وَالرُّوْحِ لَآ اِلٰهَ اِلَّا اللّٰهُ نَسْتَغْفِرُ اللّٰهَ نَسْأَلُكَ الْجَنَّةَ وَنَعُوْذُبِكَ مِنَ النَّارِ ۔

(شامی جلد ۱، صفحه ۶۶۱)

Glory to the owner of the Supreme Sovereignty and of bodies and souls. Glory to the owner of honour and splendour and power and omnipotence. Glory to the ever sovereign who never dies;

Lord of the angels and the spirit. There is no god but Allah we seek Thy pardon, ask for Paradise and seek refuge from the Fire. *[Shanu]*

The Prophet has said Allah has made the fasts of *Ramadhân* obligatory, and (by Allah's level) I have made it a source to keep awake at night during *Ramadhân* (to say *Salât-ut-Tarawih*) (because it has been specifically enjoined it is also a necessary item) whoever fasts during *Ramadhân* with full belief to get a reward, and keeps awake at night, he will be as free from sin as on the day his mother gave him birth.
[Nasa'i, Hayât-ul-Muslimeen]

I'tikâf (Retirement in a Mosque)

It is related in reliable traditions that when the last ten days of *Ramadhân* began a special space would be set apart for the

Prophet in the mosque and it would be curtained off by matting or a small tent would be pitched for him.

On the twentieth of *Ramadhân* after saying *Salât-ul-Fajr* he would go to the mosque and would come out only after the *Eid* moon had been sighted. *[Ma'ârif-ul-Hadîs]*

Mustahabbat-e-I'tikâf

1. Doing good and talking good,
2. Reciting the Qur'an.
3. Reciting Durud (invoking blessings on the Prophet) repeatedly.
4. Studying and teaching religious subjects,
5. Delivering sermons and tendering advice (admonition)
6. Retiring in a mosque (*I'tikâf*) where regular daily congregational prayers are held. *[Bahishti Zewar]*

Hazrat A'isha (رضي الله عنها) is reported to have said that the sunnah for one who is observing a period of private devotion in a mosque (*I'tikâf*) is not to visit an invalid, or attend a funeral, or touch or embrace one's wife, or go out for anything but necessary purposes. There is no period of private devotion in a mosque (*I'tikâf*) without fasting, and it must be carried out in a mosque where congregational prayers are held. *[Abu Dawud, Mishkât]*

I'tikâf-e-Masnuna

According to sound traditions, the Prophet used to observe a period of private devotion in a mosque (*I'tikâf*) regularly during the last ten days of *Ramadhân*. It is a *Sunnat-e-Muakkadah Alal-Kifâyah* since the doing so by some suffices for all other Muslims.

I'tikâf and what one should do in I'tikâf

Ten days *I'tikâf* is Sunnah and *I'tikâf* of a period of less than that is *nafl*.

A woman should do so in her house. During *I'tikâf* one should busy himself in reading the Qur'an or studying other religious books. *[Bahishti Zewar]*

Lailat-ul-Qadr

Hazrat 'A'isha (رضي الله عنها) has reported Allah's Messenger as saying, "Seek *Lailat-ul-Qadr* on an odd number night among the last ten days in *Ramadhân*." *[Bukhari]*

Du'a in Lailat-ul-Qadr

Hazrat 'A'isha (رضي الله عنها) is reported to have said that she asked Allah's Messenger to tell her what prayers to say on *Lailat-ul-Qadr*. If she knew which night it was and he told her to say—

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ كَرِيْمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ ۔

O Allah Thou art forgiving and lovest forgiveness, so forgive me." *[Mishkât, Ma'ârif-ul-Hadîs]*

The Last Night of Ramadhân

Hazrat Abu Hurairah (رضي الله عنه) has reported that when the Prophet said that on the last night of *Ramadhân*, Allah decides to pardon and forgive his Ummah and was asked whether it was *Lailat-ul-Qadr*, he replied, "No, but a workman is paid his full wages only when he has finished his work."

Sadaqt-ul-Fitr

Hazrat Amr bin Shu'aib (رضي الله عنه) on his father's authority said his grandfather told that the Prophet sent some one to announce in the ravines of Makkah, "The *Sadaqah* relating to the breaking of the fast is incumbent on every Muslim, male or female, freeman or slave, young or old, consisting of two mudds (about 1¾ kilos of wheat or such like or a *Sa* (slightly more than 3¼ kilos) of grain." *[Tirmizi]*

Celebrating the Occasion

The Prophet has said: You used to celebrate on two days in a year. Allah has blessed you with you better days — *Eid-ul-Fitr* and *Eid-ul-Azha*. These are the days for eating and drinking, enjoying together and remembering Allah.

[Sharah Mn'ani-ul-Asâr]

Voluntary Fasting

Other than the Month of Ramadhân

The Prophet had the noble habit of fasting every now and then. Sometimes he used to fast for days together. He had a peculiar way in the matter of fasting in so far as he fasted on particular days to suit the convenience of the occasion but quite often he did not. *[Sharh Shamâ'il-e-Tirmizi]*

Hazrat' A'isha (رضي الله عنها) said, "Allah's Messenger used to fast to such an extent that we thought he would never break his fast, and he would go without fasting to such an extent that we thought he would never fast. I never saw Allah's Messenger fast a complete month except in *Ramadhân*, and I never saw him fast more in any month than in *Shaban*.

[Mishkât, Bukhari, Muslim]

Three Days in Every Month

Hazrat Muazah al-Adawiyah said, she asked 'A'isha (رضي الله عنها) whether Allah's Messenger used to fast three days every month, and she replied that he did. She asked which days in the month he fasted, and she replied that he did not care which days of the month he fasted. *[Muslim, Mishkât, Tirmizi]*

Fasts on Monday and Thursday

Hazrat Abu Hurairah (رضي الله عنه) reported Allah's Messenger as saying, "Man's deeds are presented (to Allah) on Mondays and Thursdays, and I like mine to be presented when I am fasting."

[Tirmizi]

Continuous Fasting Forbidden

Hazrat 'Abdullah bin 'Amr bin al-A'as (رضي الله عنه) told of Allah's Messenger saying to him, "Have I not been informed, 'Abdullah, that you fast during the days and get up at night for prayer?" When he replied that was so, he said, "Do not do it. Fast and break your fast, get up for prayer and sleep, for you have a duty to your body, your eye, your wife, your offshoots and your visitors." *[Shamâ'il-e-Tirmizi]*

Six Fasts in the Month of Shawwal

Hazrat Abu Ayyub Ansari (رضي الله عنه) told that Allah's Messenger said, "If anyone fasts during *Ramadhân*, then follows with six days in Shawwal, it will be like a perpetual fast."

[Muslim, Ma'ârif-ul-Hadîs]

Specific Fasts

Hazrat Hafsa (رضي الله عنها) said that there were four things which the Prophet never omitted: (1) Fasting on *'A'ashura*, (2) the first ten days of *Zul Hijjah*, (3) three days every month, and (4) praying two *rak'ahs* before dawn. *[Nasa'i]*

Fasting on the Days of the White (Nights)

Hazrat Qatada bin Milhan (رضي الله عنه) has related that the Prophet used to enjoin us to fast on the days of the white (nights) (i.e. the thirteenth, fourteenth and fifteenth nights of the month, the nights when there is most moonlight) saying that fasting on these three days every month is equivalent (in merit and reward) to a perpetual fast." *[Mishkât, Nasa'i]*

Fasting during First Ten Days of Zul-Hijjah

Hazrat Abu Hurairah (رضي الله عنه) has related that the Prophet said: Fasting on no other days is as dear to Allah as fasting during the first ten days of *Zul Hijjah*. The fast on each of these days is equivalent in merit to fasting for the whole year, and *Nawafil* (voluntary prayers) said during each of these nights are equivalent to *Nawafil* of *Lailat-ul-Qadr*.

Fasting on 15th of Sha'ban

Hazrat Ali (ﷺ) has reported that the Prophet said: When the fifteenth night of Sha'ban comes, say nafl payers and fast that day, for as soon as the sun sets that evening Allah's Illumination and Mercy descend on to the says and He says, "Is there any servant of mine who begs Me for pardon and forgiveness, so that I decide to forgive him? Is there any servant of Mine who begs Me for sustenance so that I decide to give him sustenance? Is there any afflicted servant of Mine who begs Me for health and well being, so that I provide him comfort. Likewise Allah calls to various needy persons so that they may ask Him to remove their needs and He may grant their petition. In the same way Allah's mercy keeps calling to His servants all the night from sunset to sunrise. *[Ibn-e-Majah]*

Fasting on Mondays and Thursdays

Hazrat 'A'isha (ﷺ) said that Allah's Messenger used to fast on Mondays and Thursday. *[Tirmizi, Nasa'i]*

Fasting on the Day of A'ashura

Hazrat Abdullah Ibn Abbas (ﷺ) has related that the Prophet had made it a point to fast on the day of *A'ashura* and commanded the Muslims to do so. On this certain Companions told him that it was day held in honour by Jews and Christians. If we fast on this day, will this not mean similarity between them and us? The Prophet replied, If I am spared till next year, I shall fast on the ninth. But before next *Muharram*, the Prophet breathed his last. *[Muslim, Ma'ârif-ul-Hadîs]*

Saum-e-Wisâl (Continuous Fasting)

The Prophet used to devote himself in many kinds of *Ibâdat* during the month of *Ramadhân*, So in the month of *Ramadhân*, the Prophet and Gibrael (ﷺ) used to recite the Qur'an together manzil by manzil. When he met Gibrael (ﷺ) he would be more generous than a strong breeze. He was much more generous than anyone else but in the month of *Ramadhân* he would exceed even himself in generosity and beneficence, also

in reciting the Qur'an, remembering Allah (*Zikr*) and private devotion in a mosque (*I'tikâf*). He would set the month of ***Ramadhân*** apart for ***Ibâdah*** so much so that he would some time observe continuous fasting so as to occupy himself in remembering Allah but he forbade the noble companions from doing so i.e. observing continuous fasting. *[Zâd-ul-Ma'âd]*

The Prophet used to observe fast continuously during the nights of ***Ramadhân*** without eating or drinking anything or breaking his fast. However, as a token of mercy and affection and out of farsightedness he would forbid the Companions from doing so, as Hazrat 'A'isha (رضي الله عنها) has related in a tradition that the Prophet has forbidden to observe continuous fasting. The Prophet said: "Do not observe continuous fasting." On this, the Companions (رضي الله عنهم) asked him, when you, yourself observe continuous fasting, why do you forbid us to do so? We yearn to follow you.' He replied, 'I am not like anyone of you.' In another version he (the Prophet) is reported to have said: Which one of you is like me? I pass my nights in the company of my Lord, for He is my cherisher and my guide; He provides me food and drink.' In another version, the words are, He is the provider of the food that he gives and of the drink that he gives. (According to the commentators of traditions, this means spiritual food.) Allah alone knows truth of the matter. According to Imam-e-Azam Abu Hanifa also, observing continuous fasting is not permissible. *[Madârij-un-Nubuwwah]*

The Masnun Actions on Eidain (Eid-ul-Fitr and Eid-ul-Adh'ha)

1. It has been established that the Prophet used to take bath on the days of *Eidain*. Hazrat Khalid bin Sa'd has related that it was the Prophet's custom to take bath on *Eid-ul-Fitr, Yaum an-Nahr* and *Yaum-ul-Arafah*.
2. The Prophet used to put on good looking and excellent dress on the days of *'Eid*. Sometimes he wrapped himself in a green and red striped sheet called *Burd al-Yamani*. It is *Mustahab* is otherwise according to *Shariah*.

3. It was the noble habit of the Prophet not to go out in the morning on the day of breaking of fast (*Eid-ul-Fitr*) till he ate some dates, and he would eat an old number.

[Bukhari]

4. The Prophet would eat nothing on the day of sacrifice (*Eid-ul-Adh'ha*) until he came back after having said the prayer. It has been related in traditions that on the day of breaking of fast (*Eid-ul-Fitr*) he would not go out without having taken something and on the day of sacrifice (*Eid-ul-Adh'ha*) he went out (for prayer) without having taken anything and would not take anything until he had prayed, and sacrificed. Then he would take some meat out of it.

[Jame Tirmizi, Ibn-e-Majah]

Eidgah (Open Land for Prayer)

5. It was the noble habit of Prophet to offer Salât-ul-Eidain in *'Eidgah* (open ground for *Salât-ul-'Eidain*).

[Muslim, Bukhari]

From the above we learn that it is more meritious to go to *'Eidgah* for *Salât-ul-Eidain* than to do so in a mosque because inspite of the honour and dignity which the Prophet mosque has, the Prophet himself used to go out to the 'Eidgah. However, if there is any cogent reason for not doing so, then *Salât-ul-Eidain* may be said in a mosque. *[Abu Dawud, Madârij-un-Nubuwwah]*

6. Saying the takbir (الله اكبر) Allah is Most Great — repeatedly is a sunnah. *[Tabrani]*

According to a marfu tradition related by Hazrat Abu Hurairah (رضي الله عنه) the Prophet said, "Adorn your *'Eid* with repeated utterances of *Takbir*.

7. The Prophet used to go to *'Eidgah* on foot. (*Ibn-e-Majah*). To do so is a Sunnah. Some Ulama hold it to be *Mustahab*.

8. The Prophet used to say the Prayer on *Eid-ul-Fitr* late but would say the *Eid-ul-Adh'ha* prayer early.
[Musnad Shafei, Madârij-un-Nubuwwah]

9. No sooner have the Prophet reached the *'Eidgah*, he would begin to say the prayer, without *azân*, without *Iqâmah* and without a call for congregational prayer. No such things were there.

10. In the matter of number of *Takbir-e-Eidain*, there are variations. According to Hanafi school of thought, there are three *Takbirât* before recitation of Qur'an in the first *rak'ah* and three in the second after recitation of the Qur'an before *Ruku*.

11. The Prophet used to deliver the sermon standing, and after saying the prayer.

12. The Prophet went out for *Salât-ul-Eidain* by one road and he returned by another. *[Mishkât]*

13. Owing to his strict observance of Sunnah Hazrat Ibn 'Umar (رضي الله عنه) would not leave his home before sunrise and once he had left he would say *takbir* till he reached the *'Eidgah*. *[Abu Dawud, Zâd-ul-Ma'âd]*

14. When the Prophet and his companions reached the *Eidgah* they would not say any *Nafl* prayer either before or after *Salât-ul-Eidain* which they would say before *khutbah* (sermon). Thus they prayed two *rak'ahs* in *Salât-ul-Eidain*. *[Zâd-ul-Ma'âd]*

In the first *rak'ah*, after the *Takbirât*, the Prophet would recite al-Fatiha and then *Surat-ul-Qâf* (50) and in the second *rak'ah* he would recite *Surat-ul-Qamar* (54). More frequently, he would recite *Surat-ul-A'ala* (37) and *Surat-ul-Ghashia* (46) respectively in the two *Rak'ahs*.
[Zâd-ul-Ma'âd]

These *Surahs* are not to be regarded as obligatory. Other Surahs may also be recited.

Remembrance and Admonition

15. When the Prophet finished the prayer (*Salât-ul-Eidain*) he would stand facing the people who were seated in their rows, deliver an exhortation, issue instruction and give them commands. If he intended to send an army, he did so, or if he had any special orders he gave them, and then departed. *[Bukhari, Muslim]*

    There was no more *mimber* (pulpit) in *Eidgah* and none would be brought from Madinah, so he would stand on the ground and speak. *[Zâd-ul-Ma'âd]*

16. It is also reported that the Prophet used to say the following *takbir* from the *Salât-ul-Fajr* on the Day of Arafah (nineth of *Zul-Hijjah*) to *Salât-ul-Asr* on the last day of *At-Tashriq* (thirteenth day of *Zul-Hijjah*).

اَللهُ اَكْبَرُ اَللهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ اَللهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ

(Allah is Most Great, Allah is Most Great. There is no god other than Allah. Allah is Most Great. Allah is Most Great). *[Zâd-ul-Ma'âd]*

Manner of Saying Salât-ul-Eidain

17. One should begin the prayer in the usual manner by facing the *Qiblah* and following the Imâm. The hands should be raised saying *Allahu Akbar* and the joined. In the first Rak'ah after saying and *Ta'awwuz* but before the *Qira'at*, the hands should be raised to the ears and let go, meanwhile saying *Allahu Akbar*. Then hands should be raised a second time to the ears, and let go, meanwhile saying *Allahu Akbar*. The third time *Allahu Akbar* as for the second time, but the hands should be joined. Then Qur'an should be recited and *Rak'ah* completed as is ordinarily done. In the second *Rak'ah*, the raising and letting go of the hands should be done after the *Qira'at* following the *Imâm*, but the hands should not be joined after the third *Takbir*. When the Imam says the *Takbir* the fourth time, then *ruku* should

be performed, and the prayer completed in the usual manner. *[Bahishti Zewar]*

18. ***Salât-ul-Eidain*** consists of two *rak'ahs* without any ***Azân*** or ***Iqâmah***. *[Muslim]*

19. It is forbidden to say *nafl* prayer in the *'Eidgah* either before or after the prayer.

20. If anyone has missed the congregational prayer, he is not allowed to say it alone. For the *Salât-ul-Eidain*, congregation is a necessary condition. However, if the number of such men is sufficient they may form a second congregation to offer the prayer.
[Bahishti Gauhar]

The Sermon (Khutbah) after Salât-ul-Eidain

21. After the prayer, the *Khutbahs* should be read out. Between two Khutbahs, there should be an interval as between the Friday *Khutbah*.

Takbir in the Khutbah

22. The *Khutbah* after *Salât-ul-Eidain* should begin with *Takbir* and in the first part the *Takbir* should be said nine times and in the second part seven times.

23. While going for prayer on the way of breaking the fast (*Eid-ul-Fitr*) the *Takbir* should be said on a low voice (almost silently) and on the day of sacrifice (*Eid-ul-Adh'ha*) it should be said loudly. *[Bahishti Gauhar]*

Sadaqat-ul-Fitr

24. *Sadaqat-ul-Fitr* is obligatory on every Muslim, man and woman, if he/she is *Sahib-e-Nisâb* (i.e. possess cash or things over and above his ordinary needs or commercial goods, or house(s) other than in his/her own occupation, if the value comes upto a certain limit called the *Nisâb*). The *sadaqah* should also be given on behalf of underage children entirely supported by him or her. The amount of *sadaqah* is half a *Sa* (about 1¾ kilos) of

wheat or its price. It is a Sunnah to pay it before the prayer. *[Bahishti Zewar]*

Masnun Actions on Eid-ul-Adh'ha

1. It is a Sunnah to keep awake on the night of *Eid-ul-Adh'ha* and remain occupied in *Ibâdah* for the sake of reward.

2. From the 9th Zul Hijjah upto the *Salât-ul-Asr* on the 13th, it is obligatory for everyone (other than a traveller) to say *Takbirât-ut-Tashriq* loudly after every *Fardh* prayer said with a congregation. Some 'Ulama hold it necessary for travellers, women and those saying prayer individually. As such if such person and women do so, it is commendable. However, if a woman utters *Takbirât*, she should do so silently.

3. Eating a few dates before *'Eid-ul-Fitr* prayer and eating nothing before *'Eid-ul-Adh'ha* prayer, if one intends to offer a sacrificed animal after the prayer.

4. If one intends to offer a sacrifice, it is *Mustahab* not to have his hair trimmed and his nails chopped from the time he sees the moon of Zul Hijjah until after he has offered the sacrifice. *[Bahishti Gauhar]*

Reward for Sacrificing

Hazrat Zaid bin Arqam (رضي الله عنه) has related: The Companions asked the Prophet, 'O Apostle of Allah! What is this thing called sacrifice?' He replied, 'It is the way of your (geneological or spiritual) father Ibrahim. They said, O Apostle of Allah! what do we get out of it?' He replied, 'One good deed for every hair (of the sacrificed animal). They further asked, 'If the animal be a wool bearing animal? He replied, 'Once good deed for every fibre of wool.' *[Hakim]*

Sacrificing on Behalf of the Ummah

Hazrat Abu Talha (رضي الله عنه) has related that the Prophet once sacrificed one *ram* (for himself) and while sacrificing another

one said, "This is on behalf of everyone of my Ummah who believed in me and attested (to my prophethood).'

[Mausli, Tabrani Kabir and Ausat Jame-ul-Fawaid]

Note: The intention of the Prophet was to include his Ummah in the reward and not that this was a sacrifice on behalf of the whole of Ummah and no one was required to do it any more. It is a matter for deep consideration that the Prophet keep his Ummah in his mind while offering the sacrifice and it is deplorable for the Ummah not to remember him at the time of sacrificing and not offering a sacrifice on his behalf.

It is said in the traditions that one should also offer a sacrifice on behalf of the Prophet — for it increases love for him. *[Abu Dawud]*

Hazrat Umm-e-Salma (رضي الله عنها) has related that the Prophet said, 'After (the moon of Zul Hijjah has been sighted and) the first A'ashura (10 days of the month has begun, if one of you intends to offer a sacrifice, he must not get his nails chopped until he has offered his sacrifice. *[Ma'ârif-ul-Hadîs, Muslim]*

Note: This is *mustahab* and not obligatory.

The Method of Sacrifice

Whenever the Prophet wanted to sacrifice a goat, he would place his left foot on its face and would slaughter it saying:

بِسْمِ اللهِ وَاللهُ أَكْبَرُ

(In the name of Allah. Allah is Most Great) He enjoined his people that when they have to slaughter they should do so in a proper manner i.e. they should use a sharp knife and slaughter (the animal) quickly. *[Zâd-ul-Ma'âd]*

It occurs in Abu Dawud on the authority of Hazrat Jabir (رضي الله عنه): "I went with the Prophet to the *Eidgah* on the day of *Eid-ul-Adh'ha*. A *ram* was brought to him after he had finished the *Khutbah*. He slaughtered it with his own hand saying, بِسْمِ اللهِ وَاللهُ أَكْبَرُ (*Bismillah, Allahu Akbar*) and said: "This is on my behalf and

on behalf of everyone of my Ummah who has not been able to sacrifice". It has been reported in *Sahihain* that the Prophet used to do slaughtering and *Nahr* in *Eidgah.*

Hazrat Jabir bin Abdullah (رضي الله عنه) said that on the day of sacrifice, the Prophet slaughtered two blackish white horned castrated rams. After turning their faces towards the *Qiblah* he recited:—

إِنِّىْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ عَلٰى اِبْرَاهِيْمَ حَنِيْفًا وَّمَآ اَنَا

مِنَ الْمُشْرِكِيْنَ ﴿٧٩﴾ اِنَّ صَلَاتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

لَا شَرِيْكَ لَهٗ وَبِذٰلِكَ اُمِرْتُ وَاَنَا اَوَّلُ الْمُسْلِمِيْنَ ﴿١٦٣﴾

اَللّٰهُمَّ مِنْكَ وَلَكَ عَنْ مُحَمَّدٍ وَّاُمَّتِهٖ بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ

(Lo! I have turned my face toward him who created the heavens and the earth, as one by nature upright, and I am not of the idolators. Say: Lo! my worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds. He hath no partner. This am I commanded, and I am first of those who surrender (unto Him). (6:79,163—164)

(O Allah! This sacrifice is from Thee and for Thee; accept it then from Muhammad and his people—In the name of Allah, Allah is Most Great and Then he slaughtered them.

[Ahmad, Abu Dawud]

After slaughtering the following should be recited.

اَللّٰهُمَّ تَقَبَّلْهُ مِنِّيْ كَمَا تَقَبَّلْتَ مِنْ حَبِيْبِكَ مُحَمَّدٍ وَّخَلِيْلِكَ اِبْرَاهِيْمَ عَلَيْهِ السَّلَامُ

[Accept it from me in the same manner as Thou has accepted the sacrifice from Thy beloved, our Sayyid, Muhammad (ﷺ) and Thy Khalil, our Sayyid Ibrahim (عليه السلام)].

If the above supplication is recited on behalf of someone else then should be said instead of the word and thereafter the name of the person offering sacrifice should be said.

Hajj

Hajj and *'Umrah*

The Obligatory Nature of Hajj

Hazrat Ali (رضي الله عنه) has related that the Prophet said: "If anyone possesses enough provision and a riding beast to take him to Allah's House and does not perform the Hajj, it does not matter whether he dies a Jew or a Christian. That is because Allah who is blessed and exalted says, 'Hajj (pilgrimage) to the House is a duty men owe to Allah, those who can afford the journey."

[Tirmizi, Ma'ârif-ul-Hadîs]

Status of Umrah

There is no another act of devotion to Allah of the same type as Hajj, i.e. 'Umrah which is *Sunnat-ul-Muakkadah*. As some of the rites and ceremonies performed in it are the same as those of Hajj, it is also called *Hajj-e-Asghar* — the Lesser Hajj.

[Hayât-ul-Muslimeen]

The Blessings of Hajj and 'Umrah

Hazrat 'Abdullah Ibn Mas'ud (رضي الله عنه) has related that the Prophet said: "Make the Hajj and 'Umrah follow one another closely, for they remove poverty and sins as a blacksmith's bellows removes impurities from iron, gold and silver; and a Hajj which is accepted gets no less a reward than Paradise."

[Tirmizi, Nasa'i, Ma'ârif-ul-Hadîs]

Hazrat Abu Hurairah (رضي الله عنه) has related that the Prophet said: 'Those who perform the Hajj and those who perform the 'Umrah are people who have come to visit Allah. If they supplicate Him He will respond to them, and if they ask Him for forgiveness He will forgive them."

[Mishkât]

The Prophet is reported to have said: Allah sends down one hundred and twenty blessings for his servants performing Hajj. One of these, sixty are for those who perform the tawaf (circumambulation) of the House of Allah, forty for those who say their prayers there and twenty for those who only keep looking at it (House of Allah). *[Baihaqi]*

The Prophet has also said: "Whoever performs the *tawâf* of the House of Allah fifty times, he becomes free from sin as on the day his mother bore him." *[Tirmizi]*

Presence at 'Arafât is the Hajj in Reality

Hazrat 'Abdur Rahman bin Ya'mur-ad-Dili (رضي الله عنه) has related that he heard the Messenger of Allah as saying, 'The pilgrimage is halt at *'Arafât*. He who gets to *'Arafât* on the night of *Jam'* (on the night when pilgrims are at *Muzdalifah*) before dawn has attained the pilgrimage: The days at Mina are three, but if anyone hurries over matters in two days, he is guilty of no sin, and if anyone is late he is guilty of no sin." *[Mishkât]*

The Eminence of 'Arafât of 'Arafah

Hazrat Jabir (رضي الله عنه) had related that Allah's Messenger said: When the day of *'Arafah* comes Allah descends to the lowest heaven and praises them to the angels saying, "Look at my servants who have come dishevelled, dusty and crying out from every deep valley. I call you to witness that I have forgiven them." *[Part of a Long Hadîs, Mishkât]*

Du'a at 'Arafât or 'Arafah

Hazrat 'Abdullah bin 'Amr bin al-A'as (رضي الله عنه) reported that the Prophet said: The best du'a (supplication) for the day of Arafah and the best words uttered by my tongue as well as those of the prophets before me are the following:

لَآ اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ط

(There is no god but Allah alone Who has no Partner to whom the dominion belongs, to whom praise is due and who is Omnipotent). *[Tirmizi, Ma'ârif-ul-Hadîs]*

اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُوْرًا وَّ فِيْ صَدْرِيْ نُوْرًا وَّ فِيْ سَمْعِيْ نُوْرًا وَّ فِيْ بَصَرِيْ نُوْرًا اَللّٰهُمَّ
اشْرَحْ لِيْ صَدْرِيْ وَيَسِّرْ لِيْ اَمْرِيْ وَاَعُوْذُبِكَ مِنْ وَسْوَاسِ الصَّدْرِ وَشَتَاتِ الْاَمْرِ
وَفِتْنَةِ الْقَبْرِ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ شَرِّ مَا يَلِجُ فِي اللَّيْلِ وَشَرِّ مَا يَلِجُ فِي النَّهَارِ وَشَرِّ
مَا تَهُبُّ بِهِ الرِّيَاحُ وَشَرِّ بَوَائِقِ الدَّهْرِ ط

(O Allah! Give light to my heart, and to my chest, and to my ears, and to my eyes. O Allah! dilate my bosom, and make my task easy for me. I seek refuge in Thee from the whispers in the heart, and from confusion in my affairs and the torment of the grave. O Allah! I seek refuge in Thee from the evil of what enters the night and what enters the day, and from the evil of what the winds bring, and from the evil of the adversity of times).

At the time of saying the above Du'a he had raised his hands to the level of his chest. When he spread his hands forward for du'a he said, "The Du'a said on the Day of 'Arafah is the best of all *Adiyah* (supplications). *[Zâd-ul-Ma'âd]*

Miqât

(Stations/Places for Putting on the Ihrâm)

Hazrat Ibn Abbas said that Allah's Messenger appointed the following places for putting on the *Ihrâm* (pilgrim's garment): Zul Hulaifah for the people of Madinah, al-Juhfa for the people of Syria, Qarn al-Manazil for the people of Najd, and Yalamlam for the people of the Yemen; so these spots are for these regions and for the people of other regions who come to them intending to perform the Hajj and the 'Umrah. The place where those who live nearer to Makkah should put on the *Ihrâm* is where they live, and so on and so on up to the inhabitants of Makkah itself who put on the *Ihrâm* in it. *[Muslim, Bukhari]*

Ihrâm

(Pilgrim's Garments)

Hazrat 'Abdullah Ibn 'Umar (ﷺ) has related that when a man asked Allah's Messenger what clothing one, who was on pilgrimage, should wear, he said, "Do not wear shirts, turbans, trousers, garments with head coverings, or shoes, unless one cannot get sandals and wears shoes in which case he must cut them to come below the ankles; and you must not wear clothing which had and dye of saffron or wars."

(Wars is a plant of a yellow colour in the Yemen, like sesame. The word is also used for the colouring matter which is shaken out when the flower opens).

Hazrat Ibn 'Umar (ﷺ) said he hears Allah's Messenger forbidding women to wear gloves or veils or any garment with dye of saffron on it while they were engaged in the rites of pilgrimage; but afterwards they could wear any kind of clothing they liked dyed yellow, or silk, or jewellery, or trousers, or shirts or shoes. *[Mishkât]*

For men, there are only two sheets in *Ihrâm* — one to be used as *Tahband* (wrapping round the waist) and the other to cover the upper body. The head and feet remain uncovered. The shoes should be such that the upper part should be open just falling short of the toes.

For women, the prescribed manner is to leave their faces open but this does not mean that they should expose their faces even to strangers; if they come face to face with strangers they should screen themselves with their wrapping sheet or any other thing, as directed in the following tradition.

Hazrat 'A'isha (ﷺ) said: Riders would pass us when we were performing the rites of Hajj along with Allah's Messenger, and when they came by us one of us would let down her outer garment from her head over her face, and when they had passed on we would uncover our faces. *[Abu Dawud]*

Bathing before Putting on Ihrâm

Hazrat Zaid bin Sabit (رضي الله عنه) has related that he saw the Prophet strip to put on his *Ihrâm* and bathed. *[Mishkât]*

On the basis of the above tradition, bathing before putting on *Ihrâm* has been considered as a sunnah. *[Ma'ârif-ul-Hadîs]*

Perfuming before Putting on Ihrâm

It appears in authentic tradition that the Prophet used to perfume himself before putting on the *Ihrâm* so much so that the effect of perfuming could be noticed from his head and beard. In another narration, it has been related that he used the best perfume available at the moment.

Hazrat 'A'isha (رضي الله عنها) has related that: I used to perfume Allah's Messenger with a perfume containing musk preparatory to his entering the sacred state before he put on the *Ihrâm*, and when he put off the *Ihrâm* before he performed the *Tawâf* (made circuits rounds the House of Allah) I still seem to see the glistening of the perfume where the hair was parted on Allah's Messenger's head while he was wearing the *Ihrâm*. *[Mishkât]*

But after one has put on the *Ihrâm*, he must not use any perfume. About smelling a perfume while in *Ihrâm*, it is said in the *Jawami-ul-Fiqh* of Abu Yusuf that it is of no consequence if one in *Ihrâm* smells a perfume he has applied before putting on the Ihram. *[Zâd-ul-Ma'âd]*

Talbiyah

Waiting or Standing for Orders

Khallad bin as-Saib (*Tabi'i*) has related on the authority of his father, Khallad Ansari that the Messenger of Allah said: "Gibrael (عليه السلام) came to me and commanded me to order my companions to raise their voices in the *Talbiyah*. *[Mishkât]*

In *Talbiyah* following words are recited:

لَبَّيْكَ اللّٰهُمَّ لَبَّيْكَ. لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا

شَرِيكَ لَكَ

(I stand up for Thy service, O Allah! I stand up! I stand up! There is no partner with Thee! I stand! Verily Thine in the Praise, the Blessing and Kingdom! There is no partner with Thee!)

The Prophet used to say the above words without adding any other word. *[Muslim, Sahih Bukhari]*

Du'a following Talbiyah

Umara bin Khuzaimah bin Sabit (رضی اللہ عنہ) has related on his father's authority that when the Prophet finished his *Talbiyah*, he beseached Allah for His good pleasure and for Paradise and asked Him to preserve him in His mercy from hell

[From Shafe'i, Mishkât]

Zikr and Du'a during Tawâf

Hazrat 'Abdullah bin as-Saib (رضی اللہ عنہ) has related that he heard Allah's Messenger say between the two comers,

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

(O Allah bring us a blessing in this world and a blessing in the next, and guard us from the punishment of hell.")

Hazrat Abu Hurairah (رضی اللہ عنہ) reported the Prophet as saying, "Seventy Angels have been put in charge of it [i.e. the *Rukn-ul-Yamani* (Yamani Comer)], so if anyone says—

اَللّٰهُمَّ اِنِّيْٓ اَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْاٰخِرَةِ رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّ

فِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ (معارف الحدیث بحوالہ سنن ابن ماجہ)

(O Allah, I ask Thee for pardon and well being in this world and the next; Our Lord, bring us a blessing in this world and a blessing in the next, and guard us from the punishment of hell), they will say *A'ameen*."

Istilâm (Kissing)

Hazrat Abdullah bin Abbas (رضي الله عنه) said that the Prophet performed the tawaf of the House of Allah at the Farewell Pilgrimage on a camel and touched the comer with a crooked stick. *[Bukhari, Muslim]*

'Abis bin Rab'ia (*Taba'i*) has relate that he saw 'Umar kissing the stone and saying, "I know for sure that you are a stone which can neither benefit nor injure, and had I not seen Allah's Messenger kissing you I would not have-kissed you." *[Bukhari, Muslim]*

Multazim

There is a tradition in Sunan Abu Dawud that Hazrat Abdullah Ibn 'Umar (رضي الله عنه) clung to *Multazim* in such a way that his chest and face touched it and he had also stretched out his hands on it and said that he had seen the Messenger of Allah doing so. *[Ma'ârif-ul-Hadîs]*

Ramy-ul-Jimâr

Hazrat Jabir (رضي الله عنه) has related that the Messenger of Allah threw pebbles at the Jamra on the day of sacrifice in the forenoon, and next when the sun had passed meridian. *[Bukhari, Muslim]*

Salim bin Abdullah has related about his father Hazrat Abdullah Ibn 'Umar (رضي الله عنه) that he used to throw seven pebbles at the nearest Jamra, saying, Allah is Most Great after throwing each one. He would then go forward into the interior of the valley and after facing the *Qiblah* for a long time, making supplication and raising his hands, he would throw seven pebbles at the middle one, saying — Allah is Most Great — as often as he threw a pebble. He would then turn to the left and go farther into the valley, and after facing the *Qiblah*, making supplication, raising his hands and standing for a long time, he would throw seven pebbles at the Jamra of the Aqaba from the bottom of the Wâdi saying — Allah is Most Great — each time he threw a pebble, but he did not stand beside it. Then he would depart and say, "This is how I saw the Prophet do it." *[Bukhari]*

Du'a for those who get their Heads Shaved

Hazrat Abdullah Ibn 'Umar (رضي الله عنه) has related that at the Farewell Pilgrimage Allah's Messenger said, "O Allah, have mercy on those who have themselves shaved." The people suggested that he should add those who have clipped their hair. He again said the same words, and when they made the same suggestion, he added "and those who clip their hair."

[Bukhari, Muslim]

The Days of Sacrifice

Hazrat Abdullah bin Qurt (رضي الله عنه) has reported the Prophet as saying that the greatest day in Allah's sight is *Yaum-al-Nahr* (the day of sacrifice) and next *Yaum-al-Qadr* (the day of resting) which Saur said was the second day. (As such sacrifice should, as far as possible, be offered on the 10th of Zul-Hijjah. In case, due to any reason, this could not be done, then on 11th of Zul-Hijjah. Although it is permissible to do so on 12th, but it is excellent to do so on 10th or 11th of Zul-Hijjah. *[Abu Dawud]*

The Scene of the Prophet's offering of Sacrifice

Hazrat Abdullah bin Qurt (رضي الله عنه) has, in continuation of the above, reported a peculiar observation made by him. He says that five or six sacrificial camels were brought to Allah's Messenger and they began to draw near to see which he would sacrifice first.

[Abu Dawud]

Tawaf-e-Ziyârah (Tawâf of the Visit)

Hazrat 'A'isha (رضي الله عنها) and Ibn Abbas (رضي الله عنه) have reported that on the day of sacrifice Allah's Messenger postponed the *tawâf* of the visit till night.

[Mishkât]

Tawâf on a Mount

Hazrat Umm-e-Salma (رضي الله عنها) has related that she complained to Allah's Messenger of being ill, and he told her to perform the *Tawâf* behind the people riding. She did so, and Allah's Messenger was praying towards the side of the House and reciting *Surah Tûr.*

[Bukhari, Muslim]

Women's Natural Periods

Hazrat 'A'isha (رضي الله عنها) has related: We went out with the Prophet mentioning nothing but hajj, and when we were at Sarif (a place near at-Tan'im) I began to menstruate. The Prophet came in and finding me weeping, he said, "Perhaps you are menstruating." When I replied that I was, he said, "That is something which Allah has decreed for the daughters of Adam; but do what the pilgrims do, with the exception of tawaf till you are purified." *[Bukhari, Muslim]*

Tawâf-e-Wida' (Farewell)

Hazrat Haris Saqafi (رضي الله عنه) has related that the Prophet said: Whoever performs hajj or 'Umrah must, for his visit, go to the ***Baitullah*** (House of Allah) and perform *Tawâf*, as his last act.
[Musnad Ahmad, Ma'ârif-ul-Hadîs]

Visiting the Holy Tomb of the Prophet (ﷺ)

Hazrat Ibn 'Umar (رضي الله عنه) traced the following back to the Prophet, "He who performs the Hajj (pilgrimage) and visit my grave after my death will be like him who visited me in my life time."
[Baihaqi]

The Prophet is reported to have said:

مَنْ وَجَدَ سَعَةً وَلَمْ يَزُرْنِي فَقَدْ جَفَانِي۔

(Whoever has the means and fails to visit me does me great unkindness).

مَنْ زَارَ قَبْرِي وَجَبَتْ لَهُ شَفَاعَتِي۔

(Whoever visits my grave, it becomes incumbent on me to intercede on his behalf).

وَمَنْ زَارَنِي بَعْدَ مَمَاتِي فَكَأَنَّمَا زَارَنِي فِي حَيَاتِي۔

(Whoever visits me after my death, will get the same blessings as if he visited me during my life time). *[Baihaqi, Tabrani]*

The Prophet has also said:

وَصَلوٰةٌ فِي مَسْجِدِي بِخَمْسِيْنَ أَلْفِ صَلوٰةٍ

[Whoever says one prayer in my mosque (*Masjid-un-Nabi*) will get the reward for fifty thousand prayers]. *[Ahmad Ibn Hibban]*

As such if one has the means to do so, one should visit the holy tomb of the Prophet and Masjid-un-Nabi and receive the blessings.

The Du'a made by one who returns after Performing a Hajj

Hazrat Ibn 'Umar (رضي الله عنه) has related that Allah's Messenger said: "When you meet one who has performed the pilgrimage, greet him, shake hands with him, and tell him to ask forgiveness for you before he enters his house, for he has been forgiven." *[Ahmad, Mishkât]*

The Number of times the Prophet Performed Pilgrimages (Hajj or 'Umrah)

According to traditions, before the *Hijrah* (migration) the Prophet performed Hajj two times, and according to some three times. The number of times he performed 'Umrah is stated to be four. *[Bukhari, Madârij-un-Nubuwwah]*

The Last Message in the Last Hajj

The Prophet performed a hajj in the tenth year after migration. This is termed *Hajjat-ul-Widâ'* and *Hajjat-ul-Islam*. During this Hajj, and said, "It is likely that you may not find me next year.' Then he bade good bye to all in view of his journey to the next world and concluded the sermon.

Details of Hajjat-ul-Widâ'

(Extract from a long tradition related by Hazrat Jabir (رضي الله عنه).)

The Prophet's departure from al-Madinah

No sooner, the Prophet announced his intention to perform Hajj, then large numbers came to Madinah. Everyone of them had an earnest yearning to accompany him on this blessed

journey so that he may be able to follow his foot prints and do exactly what he did and also in the manner he did.

It was Friday the 24th of Zul-Qa'dah of the 10th year of Hijrah that the Prophet gave special guide lines for performing Hajj and the journey undertaken to perform it. The day following was Saturday, the 25th of Zul-Qadah of the tenth year of Hijrah when he left the holy city of Madinah after *Salât-ul-Zuhr* with a large caravan and said the *Salât-ul-Asr* on reaching Zul-Hulaifah where he intended to make the first halt and from where he wanted to put on the *Ihrâm*. He spent the night there and the next day, i.e. on Sunday, after *Salât-ul-Zuhr*, he and his companions put on the *Ihrâm*. (After saying prayer, he took bath, matted his hair with oil, divested himself of his clothes and put on the *Ihrâm*). Hazrat 'Abdullah Ibn Abbas (رضي الله عنهما) has related that immediately after saying two Rak'ahs for *Ihrâm* in Masjid Zul-Hulaifah he said the first *Talbiyah*. He then mounted his camel and again recited the *Talbiyah*. Thereafter when he reached al-Baida, he again recited the *Talbiyah* loudly:

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ۔ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا
شَرِيْكَ لَكَ۔

(I stand up for Thy service, O Allah! I stand up! I stand up! There is no partner with Thee! I stand up! Verily thine is the Praise, the Blessing and the Kingdom. There is no partner with Thee!).

Thereafter he set out for Makkah reciting there on the nineth day i.e. 4th of Zul-Hijjah. The number of persons accompanying the Prophet on this journey has been mentioned differently in traditions — from forty thousand to one hundred and forty thousand. *[Ma'ârif-ul-Hadîs]*

Visiting the Baitullah (House of Allah)

Tabrani has stated that he entered the *Baitullah* (House of Allah) through Babu Bani 'Abd-e-Munaf now known Bani

Shaibah. Tabrani states that as soon as he cast his glance on Ka'bah, he said—

اَللّٰهُمَّ زِدْ بَيْتَكَ هٰذَا تَشْرِيْفًا وَّتَعْظِيْمًا وَّتَكْرِيْمًا وَّمَهَابَةً

(O Allah! Enhance further the dignity, the honour, the greatness and the respect of this house of yours).

In another tradition, it has been reported that he raised his hands, said the Takbir and recited:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ حَيِّنَا رَبَّنَا بِالسَّلَامِ اَللّٰهُمَّ زِدْ هٰذَا الْبَيْتَ
تَشْرِيْفًا وَتَعْظِيْمًا وَّتَكْرِيْمًا وَّمَهَابَةً وَّزِدْ مَنْ حَجَّهٗ اَوِ اعْتَمَرَهٗ تَكْرِيْمًا وَّتَشْرِيْفًا وَّتَعْظِيْمًا
وَّبِرًّا

(O Allah! who performs a Hajj or 'Umrah of Thy House, enhance further his respect, honour and greatness).

When he entered Masjid-ul-Haram, he went forward towards Ka'bah, slightly inclined towards Hajar-ul-Aswad and commenced *tawâf* from the right side while Kab'ah was on his left.

His Tawâf

On reaching the Ka'bah, he first kissed the *Hajar-ul-Aswad* and then commenced the *Tawâf*, three circuits of which he walked with quick steps (indicative of strength and bravery) and during the remaining four circuits he walked as usual. *[Zâd-ul-Ma'âd]*

While performing the *Tawâf* he was wearing the wrapping sheet in such a way that one of its ends passed under the armpit and rested on his ends passed on it. As often as he faced *Hajar-ul-Aswad*, he pointed to it. He had a crooked stick in his hand with which he touched the *Hajar-ul-Aswad* and kissing the stick he went ahead. *Tabrani* has stated on the basis of strong *isnad* that as often as he touched the *Rukn-ul-Yamani*, he would say, بِسْمِ اللّٰهِ وَاللّٰهُ اَكْبَرُ (*Bismillah wa Allahu Akbar*) and when he came close to *Hajar-ul-Aswad*, he would say, اَللّٰهُ اَكْبَرُ (Allah is Great).

Then (after completing seven circuits) he went forward to *Maqâm-e-Ibrahim* and recited:

وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

(And take *Maqâm-e-Ibrahim* as a place of prayer). (2:125) Thereafter standing between *Maqâm-e-Ibrahim* and *Baitullah* (House of Allah), he prayed two *rak'ahs* (i.e. he offered two rak'ah's for *tawâf*). The narrator of this tradition, Imam Jafar as-Sadiq (Rahmatullah alaih) states that his father told him that in these two *rak'ahs*, the Prophet recited *Surat-ul-Kafirûn* (109) and *Surat-ul-Ikhlâs* (112).

His Sa'i

He then returned to *Hajar-ul-Aswad* and kissed it, (the kissing was for Sa'i. Just as before commencing *tawâf* of *Baitullah*, *Hajar-ul-Aswad* is kissed, so it is done before the *Sa'i*) after which he went out from a gate (for *Sa'i*) to as-Safa on coming near to which he recited."

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ

(As Safâ and al-Marwah are among the signs appointed by Allah) - 2:158 adding, "I begin my *Sa'i* from this as-Safâ which has already been mentioned by Allah in this Ayah." So he went first to as-Safâ and mounting it till he could see the *Baitullah*, he stood facing the Qiblah and busied himself in Takbir-wa-*Tahmid* i.e. he declared Allah's unity; proclaimed His greatness) and said,

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلٰهَ

إِلَّا اللّٰهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

(There is no god but Allah alone who has no partner, to Him belongs the dominion, to Him praise is due, and He is Omnipotent, there is no god but Allah alone Who alone has fulfilled His promise, helped His servants and routed the confederates). He then made supplication in the course of that

he said these words three times. He then descended and walked towards al-Marwah, and when his feet came down into the bottom of the valley he ran and when he began to ascend he walked till he reached al-Marwah. There he did as he had done at al-Safâ, (i.e. he repeated the same words).

Stay in Mina

[His Khutbah (Sermon) and Waqûf (Standing) at 'Arafah. The Khutbah of Hajjat-ul-Wida.

There is a long tradition from Hazrat Jabir (ﷺ) in which he has given details of *Hajjat-ul-Wida.*' About the rites performed on 9th of Zul-Hijjah he says, "When the sun has passed the meridian, he ordered al-Qaswa" to be brought, and it was saddled for him he went down into the valley and addressed the people saying, "O men! your lives and your property must be respected by one another (i.e. shedding anybody's blood without reason or excuse, taking anybody's blood without reason or excuse, taking anybody's property through unlawful means are forbidden to you for all the time to come) like the sacredness of this day of yours, in this month of yours, in this town of yours (you consider, shedding of blood without any reason and taking anybody's property as *Harâm*).

Carefully note it that anything pertaining to pre-Islamic period (all matters before the advent of Islam) has been put under my feet (I announce their end and abolition), and claims for blood venegeance belonging to the pre-Islamic period have been abolished. The first of those murdered among us whose blood vengeance I remit is the son of Rabiah bin al-Haris who was suckled among the Banu Sa'd and killed by Huzail. The usury of the pre-Islamic period is abolished, and the first of our usury I abolish is that of 'Abbas bin 'Abdul Muttalib, for it is all abolished.

O men! show fear towards Allah regarding women, for you have got them under Allah's Security, and have the right to intercourse with them under Allah's word. They must not bring into your houses anyone whom you dislike, but if they do that

beat them, though not severely. You are responsible for providing them with their food and clothing in a befitting manner. I have left among you something, i.e. Allah's book, by which, if you hold to it, you will never again go astray. (On the day of judgement) you will be asked about me, so, what will you say?" They replied, "We testify that you have conveyed and fulfilled the message and given counsel." Then raising his forefinger towards the sky and pointing it at the people, he said, "O Allah, be witness, O Allah, be witness," saying it three times. Hazrat Bilal (رضي الله عنه) then uttered the *Azân*, and the *Iqâmah*, and he said the *Salât-ul-Zuhr*, he then uttered the *Iqâmah* and he prayed the *Salât-ul-Asr*, engaging in no prayer between the two.

His Waqûf (standing) at 'Arafah

He then mounted his camel and came to the place of standing, making his she-camel al-Qaswa turn its back to the rocks and having the path taken by those who went on foot in front of him. He faced the Qiblah and remained standing till sunset when the yellow light had somewhat gone and the disk of the sun had disappeared. He took Usama behind him and went quickly till he came to *Muzdalifah.*

Stay and Standing at Muzdalifah

At Muzdalifah he said the *Salât-ul-Maghrib* and *Salât-ul-'Ishâ'* with one *azân* and two *Iqâmah* without saying sunnat or *Nafl* Rakahs between them.

He then lay down till dawn and said the *Salât-ul-Fajr* with an' *Azân* and *Iqâmah* when the morning light was clear. He then mounted al-Qaswa and when he came to a al-Mash'ar al-Haram (a hillock near at Muzdalifah) he faced the Qiblah, supplicated Allah and busied himself in *Takbir*, *Tahlil*, *Tahmid* and *Tamjid*: and kept standing till the daylight was very clear. He then went quickly before the sun rose, taking al-Fazal bin Abbas up behind him, and came to the valley of *Muhassir* (between Muzdalifah and Mina). He urged the camel a little and

following the middle road which comes out at the greatest Jamrah, he came to the Jamrah which is beside the tree.

His Ramy-ul-Jimâr

At this he threw seven pebbles, saying (Allah is Most Great) each time he threw a pebble. He threw them from the bottom of the valley.

His Khutbah at Mina

After finishing Ramy-ul-Jimâr he returned to Mina and delivered an eloquent and meaningful *Khutbah* in which he made known the dignity and grandeur of *Yaum-al-Nahr* (day of sacrifice) and its meritoriousness in the sight of Allah and emphasized the excellence of Makkah over all places on the earth. He then exhorted the people to listen to those who rule according to the principles of the Qur'an and to obey to them. He also urged them to learn the rites and ceremonies of Hajj from him, saying that he might not be able to perform hajj the following year. He also cautioned them not to revert to *'Kufr'* after his demise and shed each other's blood. Then he commanded the people to convey his message to him who is absent saying that there are people to whom went the teachings are made known, they retain it better than the listeners (i.e. they possess grasp and good understanding). He also said that no one should put his body and soul to hardship. Allah, the Great, (for the sake of his *Khutbah*) enhanced the hearing of the people so much so that dwellers of Mina heard his *Khutbah* sitting in their own houses.

His Sacrifice

He then went to the place of sacrifice and sacrificed sixty three camels with his own hand. He then gave some to 'Ali (ﷺ) who sacrificed the remainder, and he shared with him in his sacrificial animals. He then ordered that a piece of meat from each of the sacrificed camel should be put in a pot, and when it was cooked the two of them ate some of it and drank some of its broth.

His having the Head Shaved

Hazrat Anas bin Malik (ﷺ) has related that when the Prophet came to Mina he went to the Jamrah and threw pebbles at it, after which he went to his lodging in Mina and sacrificed the animals marked for this purpose. He then called for a barber, and turning his right side to him, he let him shave him. He then called Abu Talha Ansari (saw) and gave him what had been shaved off, after which he turned his left side telling the barber to shave him, and when he had done so, he gave to Abu Talha what had been shaved off and told him to divide it among the people. *[Bukhari, Muslim]*

Tawâf-e-Ziyarah and Zam-Zam

Then Allah's Messenger mounted, and going quickly to the *Baitullah* (House of Allah), said the *Salât-ul-Zuhr* in Makkah. He came to the Bani 'Abdul Muttalib who were supplying water at *Zam-Zam* and said, "Draw water, Bani 'Abdul Muttalib. Were it not that people would take from you the right to draw water, I would draw it along with you." So they handed him a bucket and he drank from it. *[Muslim]*

His Last Khutbah and return to Madinah

The Prophet (ﷺ) had delivered a *khutbah* at Mina before *Nahr* (sacrifice). A second Khutbah was delivered during the middle of the *tashrîq* days. In this he said, "Today is the middle of the *tashrîq* days and this place is *Mashar-ul-Haram*. He further said, "Probably I might not be able to meet you again. Note it carefully that your lives, property and honour must be regarded by you with a sacredness like that of this day of yours in this town of yours in this month of yours. You must meet your Lord, and He will ask you about your deeds. Beware, let him who is near should convey it to the one who is away. Beware, have I delivered the message?

Tawâf-ul-Wida'(Farewell Tawâf)

During the two days (in Mina) the Prophet was not anxious to return. He even deferred it to the third day and completed the

three days of *Ayyam-ut-Tashrîq*, i.e. on the 13th of Zul Hijjah, and the day being Tuesday, he set out for *al-Muhassab* (A valley between Makkah and Mina, so called because of the pebbles in it). Here he said *Satât-ul-Zuhr, Salât-ul-Asr, Salât-ul-Maghrib* and *Salât-ul-Ishâ*, after which he had a sleep. He then rode to *Baitullah* (House of Allah) and performed the *Tawâf-ul-Wida'at* the fall of the night. In this *Tawâf* he did not perform Ramel.

Thereafter he left for Madinah. *[Zâd-ul-Ma'âd]*

Zakât and *Sadaqah*

The Sweetness of Zakât

Hazrat 'Abdullah bin Mu'awiyah (رضي الله عنه) has related that the Prophet said: There are three acts such that whoever does them will taste the sweetness of Imân — Worshipping Allah alone, believing that no one other than Allah is fit to be worshipped, and so paying *Zakât* on one's wealth every year that his self urges him to it and feels happy (instead of restraining it).

Note: The rank of *Zakât* is evident from its being mentioned together with *Tauhid* and its effect from the fact that it augments the delight of Imân.

Warning to the defaulters of Zakât

Hazrat Abu Hurairah (رضي الله عنه) has related that the Prophet said, "If Allah gives someone prosperity and he does not pay the *Zakât* on it, his prosperity will be made to appear to him on the day of resurrection as a large black snake with black spots over its eyes. It will be put round his neck on the day of resurrection and then seize his jaws, then say, 'I am your property; I am your treasure. He then recited —

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ..... يَوْمَ الْقِيٰمَةِ.

(And let not those who hoard up which Allah hath bestowed upon them of His bounty think that it is better from them. Nay, it is worse for them. That which they hoard will be their collar

on the Day of Resurrection. Allah is the heritage of the heavens and the earth, and Allah is informed of what ye do).

[Qur'an 3:180, Bukhari, Nasa'i]

Exhortation for Targhib

Hazrat Asma (رضي الله عنها) daughter of Abu Bakr as-Siddiq (رضي الله عنه) reported Allah's Messenger as saying, "Spend, do not calculate (i.e. do not be anxious as to how much you have and how much you are giving in the way of Allah) and so have Allah calculating against you, do not hoard and have Allah hoarding from you (i.e. the doors of mercy and blessings are closed on you), but gives such small amounts as you can.

[Bukhari, Muslim]

The Blessings of Sadaqah

Hazrat Anas (رضي الله عنه) has related that Allah's Messenger said, "*Sadaqah* appears the Lord's anger and averts an evil death."

[Tirmizi]

Hazrat 'Ali (رضي الله عنه) has reported Allah's Messenger as saying, "Give the *Sadaqah* without delay, for it stands in the way of calamity." *[Razîn]*

Hazrat Abu Hurairah (رضي الله عنه) reported Allah's Messenger as saying, "Sadaqah does not reduce property, Allah increases the honour of him whom forgives another, and no one will humble himself for Allah's sake without Allah exalted him." *[Mishkât]*

Hazrat Anas bin Malik (رضي الله عنه) has related that the Prophet said, "There are seven things which continue to be rewarded even after one's death while he himself remains lying in the grave: One who taught religion or dug a canal or well or planted a tree or built a mosque or left a copy of Holy Qur'an in legacy or left behind descendants who pray for his sins to be pardoned. (*Targhib*) Ibn-e-Majah, in the above tradition has mentioned *sadaqah* and building a rest house for travellers instead of planting a tree and digging a well. *[Targhib]*

The above tradition indicates the merits of establishing religious institutions and works of public welfare.

[Hayât-ul-Muslimeen]

People to whom Sadaqah should be given

Hazrat Abu Hurairah (ﷺ) has related that the Messenger of Allah said, "The poor man (*Miskeen*) is not the one who goes round the people and is dismissed with one or two morsels, and one or two dates, but is he who does not get enough to satisfy him, is not taken notice of so that the alms may be given to him, yet does not get up and beg from people.

[Bukhari, Muslim]

Keeping one's needs to one's Ownself

Hazrat Abdullah Ibn Mas'ud (ﷺ) reported Allah's Messenger as saying, "If one who is afflicted by poverty refers it to men, his poverty will not be brought to an end; but if one refers it to Allah, He will soon give him sufficiency, either by a speedy death or by sufficiency which comes later."

[Abu Dawud]

Hazrat Umar bin al-Khattab (ﷺ) said: The Prophet was giving me something and I requested him to give it to someone who had more need of it than I had, but he said, "Take what comes to you from this property when you are neither avaricious nor begging, but in other circumstances do not let your desire go after it.

[Bukhari, Muslim]

The Reality about Sadaqah

Hazrat Abu Zarr (ﷺ) reported Allah's Messenger as saying, "When you smile in your brother's face, or enjoin what is reputable, or forbid what is objectionable, or direct some one who has lost his way, or help a man who has bad eyesight, or remove stones, thorns and bones from the road, or pour water from your bucket into your brother's, it counts to you as *Sadaqah*."

[Tirmizi]

Hazrat Hakim bin Hizam (رضي الله عنه) has related that the Prophet said, "The upper hand is better than the lower one. (i.e. giving is better than taking). So begin with one who is a member of your family. *[Bukhari]*

Hazrat Mas'ud al-Ansari (رضي الله عنه) has related that the Messenger of Allah said, "When some one spends on his family seeking his reward for it from Allah, it counts to him as *Sadaqah.*"

[Bukhari, Muslim]

Hazrat Jabir (رضي الله عنه) has related that the Prophet said, if anyone has three daughters and he teaches them good manners, is sympathetic towards them, and supports them, then surely he became entitled to Paradise. Someone then asked, O Apostle of Allah, if someone has only two daughters?' He replied, 'Yes, even if he has only two." Some people took an impression that his answer would have been similar if he were questioned about one daughter only. Tabrani has added: That if he also gets them married.' *[Ahmad, Bazar, Tabrani]*

Hazrat Anas (رضي الله عنه) has related that the Messenger of Allah said, "If any Muslim plants something or sows seed from which man, bird, or beast eats, it counts as *sadaqah* for him."

[Bukhari, Muslim]

Hazrat Abu Hurairah (رضي الله عنه) asked Allah's Messenger what kind of *Sadaqah* was most excellent and he replied, "what a man with his little property can afford to give; and begin with those for whom you are responsible." *[Abu Dawud]*

Sadaqah for Every Joint of the Body

Hazrat 'A'isha (رضي الله عنها) reported Allah's Messenger as saying, "Everyone of the children of Adam (عليه السلام) has been created with three hundred and sixty joints, so he who declares Allah's greatness, praises Allah, declares that He is the only Allah's glorified Allah, asks forgiveness of Allah, removes a stone, a thorn, or a bone from people's path, enjoins what is reputable, or forbids what is objectionable to the number of those three

hundred and sixty, will walk that day having removed himself from hell." *[Muslim]*

The Prophet (ﷺ) has said that if you cannot do anything else, then at least help the helpless and needy. *[Bukhari]*

He also exhorted to guide anyone who has lost his way or who is blind. *[Tirmizi]*

He has also said that one who removes a thorn from the pathway while walking, Allah appreciates his good deed and pardons his sins. *[Tirmizi]*

Isâl-e-Sâb (Conveying reward of virtuous deeds) in Sadaqah

Hazrat Abu Hurairah (رضي الله عنه) has related that a man came to the Prophet and said, "My father is no more and he left some property/wealth in legacy about which has not willed any thing. If I give some of it as *Sadaqah* on his behalf, will it serve a means for the expiation of his sins and salvation.' He said, "Yes" (*Insha'allah*) *[Tahzib-ul-A'asar from Ibn Jarir]*

Hijrah, *Jihâd* and *Shahadah*

Hijrah (Migration)

Hazrat Umar bin al-Khattab (رضي الله عنه) has related that he heard the Prophet as saying, "All human actions depend on the intentions, and man only gets the fruit of what he has intended. So if anybody migrated for the sake of Allah and His Prophet, then his migration was really for the sake of Allah and His Prophet. If anyone migrated for any worldly gain or for the sake of marrying a woman then his migration will be regarded for that purpose alone. *[Bukhari, Muslim]*

Jihâd (Fighting in a Holy War)

Hazrat Abu Hurairah (رضي الله عنه) has related that the Prophet said (in a Hadis-e-Qudsi, Divine saying), "Who has left his home for fighting in my cause, believing in Me and testifying My Messengers — his protector is Allah Who will either give him entrance to Paradise (if he has died as a martyr) or return him

triumphant to his home (from where he went out for *Jihâd*) with a reward of booty. By him in whose hand my soul is, no one is wounded in Allah's path, without coming on the Day of Resurrection with his wound spouting blood, the colour being that of blood but the fragrance that of musk. And by Him in whose hand my soul is, were it not that men among the believers are not satisfied with remaining behind me when I cannot get mounts for them, I would not stay behind when an expedition goes out in Allah's path. By Him in whose hand my soul is, I wish, I could be killed in Allah's path and brought to life, then be killed and brought to life, then be killed and brought to life, then be killed." *[Bukhari, Muslim]*

Hazrat Abu Hurairah (رضي الله عنه) reported Allah's Messenger as saying, "He who dies without having fought, or having felt it to be his duty will die guilty of a kind of hypocrisy."

Explanation

This means that a man's life in which, in spite of declaration of faith, he does not get an opportunity to participate in *Jihâd* or he does not have a yearning for such participation, is a life of hypocrites; and one who leaves the world in such a state, leaves the world with a sign of hypocrisy.

Shahadah

Hazrat Anas (رضي الله عنه) has related that the Prophet said: "Whoever sincerely desires martyrdom, gets the rank of a martyr even if he is not killed."
[Muslim]

Hazrat Jabir bin Atik (رضي الله عنه) had narrated (in a long tradition) that the Prophet said, "There are seven types of martyrdom apart from being killed in Allah's path. Those who die of plague (1), those who are drowned (2), those who die of pleurisy (3), those who die of an internal complaint (4), those who are burnt to death (5) those who are killed by a building falling on them, and (6), women who die while pregnant are martyrs.

[Malik, Abu Dawud, Nasa'i]

Chapter-3

Mu'amlāt

Huqûq (Rights)

حق النفس

Rights of the Body

Hazrat Abdullah bin' Amr bin al-A'as (رضي الله عنه) told of Allah's Messenger saying to him, "Have I not been informed Abdullah, that you fast during the day and get up at night for prayer." When he replied that was so, he said, "Do not do it. Fast and break your fast, get up for prayer and sleep, for you have a duty to your body, your eye, your wife and your visitors."

[Bukhari, Muslim]

Hazrat' Amr bin Maimun al-Audi (رضي الله عنه) told that Allah's Messenger said to a man in the courses of an exhortation, "get hold of five things before five others: your youth before your decreptitude; your health before your illness, your riches before your poverty, your leisure before your work, and your life before your death." *[Tirmizi]*

Hazrat Abu Darda (رضي الله عنه) reported Allah's Messenger as saying, "Allah has sent down both the disease and the cure, and he has appointed a cure for every disease, so treat yourselves medically but used nothing unlawful." *[Abu Dawud]*

It has been reported that the Messenger of Allah said that circumcision, shaving the pubes, clipping of the moustaches and removing the hair in the armpits are the calls of human nature. These should not be left unattended for more than forty days.

Rights of Parents

1) Hazrat Abu Hurairah (رضي الله عنه) has related that the Prophet said, "Be kind to your parents so that your offspring may bekind to you." *[Al-Adab-ul-Mufrid]*

2) Hazrat Abdullah bin Mas'ud (ﷺ) said: I asked the Prophet which action is dearest to Allah and he replied, "Prayer at its proper time." I asked what came next, and he replied that it was kindness to parents. I asked what came next and he replied that it was *Jihâd* in Allah's path. *[Bukhari, Muslim]*

3) It has been reported in traditions that one who wishes to have his provision enlarged and his term of life prolonged should be kind and join ties of relationship and should treat his parents well.

[Musnad Ahmad, Al-A'adab-ul-Mufrid]

4) It has been reported in another tradition that Allah's good pleasure lies in parents good pleasure and Allah's displeasure results from parents displeasure.

5) Associating anything with Allah and disobedience to parents top the list of major sins. *[Bukhari, Muslim]*

6) One of the three persons for whom Paradise has been declared forbidden is one who is disobedient to his parents.

7) Of all sins, Allah forgives what He wishes except undutifulness of parents for He gives punishment in advance in this life to the one who commits it before he dies.

8) One of the finest acts of kindness is for a man to treat his father's friends in a kindly way after he has departed." *[Muslim]*

9) One who after the death of his parents, repays the debt incurred by them and fulfills the vow made by them, will be might have been disobedient to his parents during their life time. But if one who, after the death of his parents does neither repay the debt incurred by them and does not fulfill the vow made by them, will be treated by Allah as disobedient to his parents even

though he might have been obedient to them during the life time.

Kindness towards Mother

10) Bahz bin Hakim (رضي الله عنه) on his father's authority said his grandfather told that he had asked Allah's messenger to whom he should show kindness and replied "Your mother." He asked who came next and he replied, "Your mother." He asked (third time) who came next and he replied, "Your mother". He asked (fourth time) who came next and he replied "Your father, then your relations in order of relationship."*[Tirmizi, Abu Dawud]*

11) Hazrat Ibn Abbas (رضي الله عنه) has related that the Prophet said, "If anyone obeys Allah regarding his parents in the morning, two gates of Paradise will be opened for him in the morning, and if there is only one parent, one gate will be opened; but if anyone disobeys Allah regarding his parents in the morning two gates of hell will be opened." A man asked if that applied even if they treated him wrongfully and he said, "Even if they treat him wrongfully, even if they treat him wrongfully, even if they treat him wrongfully."

12) Hazrat Abu Hurairah (رضي الله عنه) has related that the Prophet said, "May he be humbled; may he be humbled, may he be humbled!" He was asked about whom he was speaking and he replied, "The one who, having one or both parents live to old age, does not enter Paradise."

[Muslim]

13) Hazrat Abdullah Ibn Abbas (رضي الله عنه) has reported the Prophet as saying, "No dutiful son gives his parents a kind look without Allah recording to his credit an approved pilgrimage for every look." He was asked if that was so even if he gave a hundred looks daily and he replied, Yes, Allah is Most Great and Most Good."

[Muslim]

14) Some one came to the Prophet and asked "Messenger of Allah, I have wealth and my father is in need of it." He replied, "Your wealth and you are for your parents. Certainly your children are your lawful earnings. So you can eat from the earnings of your offspring without any formality." *[Ibn-e-Majah, Abu Dawud]*

Rights of Parents after their Death

15) Hazrat Abu Usaid as-Saidi (رضي الله عنه) said: While we were with Allah's Messenger a man of Banu Salima came to him and said, "Messenger of Allah, is there any kindness left that I can do to my parents after their death?" He replied, "Yes, you can invoke blessings on them, ask forgiveness for them, carry out their final instructions after their death, join ties of relationship which are dependent on them, and honour their friend." *[Abu Dawud, Ibn-e-Majah]*

16) Hazrat Anas (رضي الله عنه) has related that Allah's Messenger said, "The parents of a man die or one of them dies, and he has been undutiful to them, then he keeps on making supplication and asking forgiveness for them till Allah records that he is dutiful! *[Bukhari]*

17) Hazrat Abu Umar (رضي الله عنه) reported Allah's Messenger as saying, "One of the finest acts of kindness is for a man to treat his father's parents in a kindly way after he has departed." *[Muslim]*

Rights of the Friends of the Parents

18) The Prophet is reported to have said, "Be courteous to your father's friend. Do not severe ties of relationship with him, lest (due to this action of yours) Allah, the great should extinguish your light." *[A'adab-ul-Mufrid]*

Reviling the Parents

Hazrat Abdullah bin Amr (رضي الله عنه) reported Allah's Messenger as saying, "A man's reviling his parents is one of the serious sins."

He was asked, Messenger of Allah, does a man revile his parents? and he replied, "Yes, he reviles the father of a man who then reviles his father; and he reviles a man's mother, and he reviles his." *[Bukhari]*

Rights of Husband and Wife

Hazrat 'A'isha (رضي الله عنها) has related that the Prophet used to divide his time among his wives equally and say, "O Allah, This is my division concerning what I possess, so do not blame me concerning what Thou possessest (love) and I do not."*[Tirmizi]*

Hazrat Abu Hurairah (رضي الله عنه) has related that when Allah's Messenger was asked which woman was best he replied, The one who pleases (her husband) when he looks at her, obeys him when he gives a command and does not go against his wishes regarding her person and property by doing anything of which he disapproves." *[Nasa'i, Baihaqi]*

In another tradition it has been reported that when a man is out of station, it is the duty of his wife to keep watch over his household and everything else that is his trust. *[Abu Dawud]*

Hazrat Hakim bin Mu'awiyah al-Quraishi quoted his father as telling that he asked, "Messenger of Allah, what right can any wife demand of her husband?" He replied, "That you should give her food when you eat, clothe her when you clothe yourself, not strike her on the face, and do not revile her or separate from her except in the house." *[Abu Dawud]*

Hazrat Umm-e-Salma (رضي الله عنها) has related that Allah's Messenger said, "Any woman who dies when her husband is pleased with her will enter Paradise." *[Tirmizi]*

Hazrat Ibn Abbas (رضي الله عنه) has related that the Prophet said. "There are four characteristics which are of such a nature that one who has been given them has been endowed with what is best in this world and the next: a thankful heart, a tongue which makes mention of Allah, a body which shows endurance during trial, and a wife who does not seek to be unfaithful to (her husband) in her person or property." *[Baihaqi]*

Hazrat 'A'isha (رضي الله عنها) has related that on a woman, the topmost right is that of her husband while on a man, the topmost right is that of his mother.

Hazrat Abbas (رضي الله عنه) has related that the Prophet said, "There are three persons whose prayer is not accepted: One who exercises control over others and people are displeased with him, a woman whose husband is displeased with her and she lies in deep slumber, and one who breaks ties of relationship with his brother." *[Bukhari]*

Hazrat Mu'az bin Jabal (رضي الله عنه) has related that the Messenger of Allah said: It is not lawful for a believing woman to admit a person in her husband's house whose entry is disliked by her husband, or she comes out of her house in a manner displeasing to her husband. And a woman should not obey anybody else in the matter relating to her husband.'

It has been reported that the prophet said, "When a man rouses his wife from sleep and both of them offer two *raka'hs* of *Salāt* then the name of the man is recorded with the men who remember Allah and the name of the woman is recorded with those women who remember Allah." *[Abu Dawud]*

Hazrat Abu Hurairah (رضي الله عنه) reported the Prophet Messenger of Allah as saying, "When a man has two wives and he does not treat them equally he will come on the day of resurrection with a side hanging down." *[Tirmizi]*

Hazrat Anas (رضي الله عنه) reported that the Prophet as saying, "When a woman observes the five times of prayer, fasts during *Ramadhân*, preserves her chastity and obeys her husband, she may enter by any of the gates of Paradise she wishes." *[Abu Nu'aim]*

The Prophet (ﷺ) said, "Allah will not even cast a glance on a woman who is ungrateful to her husband although a woman cannot remain without a husband at any time." *[Nasa'i]*

Hazrat Abu Hurairah (ﷺ) told, the Prophet used to say, "After fear of Allah a believer gains nothing better for him than a good wife who obeys him if he gives her a command, pleases him if he looks at her, is true to him if he adjures her to do something and is sincere towards him regarding her person and his property if he is absent." *[Ibn-e-Majah]*

Rights of Children

Holy Prophet has said:

1) O Muslims! Allah desire that you should do justice in dealing with your children. *[Tabrani]*

2) A Muslim who disciplines his female child well gives her good education and spends liberally in her upbringing, will be safe from the fire of hell. *[Tabrani]*

3) Muslims, disciplines your children well. *[Tabrani]*

4) "A father gives his son nothing better than a good education." *[Mishkât]*

5) Amr bin Shu'aib said on his father's authority that his grandfather reported Allah's Messenger as saying, "Command your children to observe prayer when they are seven years old, and beat them for (not observing) it when they are ten years old, and do not let (boys and girls) sleep together." *[Mishkât]*

6) "On the Day of Resurrection you will be called by your names and your father's names, so give yourselves good names." *[Abu Dawud]*

7) "Allah likest that name most which expresses admonition and His praise!" *[Bukhari]*

8) "Spending on one's family members is most essential, then on relatives in order of relationship."

9) Hazrat Abu Hurairah (ﷺ) has reported Allah's Messenger as saying, "Of a dinar you spend as a contribution in Allah's or to set free a slave, or as a

Sadaqah to a poor man, or in support of your family, the one spent in support of your family produces the greatest reward." *[Muslim]*

According to the above tradition spending on the family members is a devotion and has its reward. Therefore one should not be harsh on them.

The Names of the offspring and Discipline

10) Hazrat Abu Wahb al-Jushami (رضي الله عنه) has related that the Prophet said, "Call yourselves by the names of the prophets. The names dearest to Allah are Abdullah and 'Abdur Rahman; the truest are Haris and Hammam." *[Abu Dawud, Nasa'i]*

11) Hazrat Anas (رضي الله عنه) has related that the Prophet said, "If three children of a Muslim die before reaching the age of maturity then Allah admits him in Paradise due to His more mercifulness on the children." *[Bukhari]*

Upbringing the Daughters

12) It has been reported in traditions that when a female child is born to some one then Allah sends down angels to his house who come and say, "O Men of the house peace be on you." they take the female child under their wings and stroking their hands on her head say, "This is a weakling who has come forth from a weakling, Whoever looks after and brings up this female child, Allah's help will be with him till the day of resurrection." *[Tabrani]*

13) The Prophet said, "If any one has suffered at all respecting these girls and treats them well, they will be a covering for him from hell." *[Mishkât]*

Pious Offspring

14) Hazrat Abu Hurairah (رضي الله عنه) has related that Allah's Messenger said, "When a man dies not further reward is recorded for his actions, with three exceptions: *Sadaqah*

which continues to be supplied, or knowledge from which benefit continues to be reaped, or the prayers of a good son for his dead father." *[Muslim]*

Will

15) "It is the duty of a Muslim man who has something which is to be given as a bequest not to have it for two nights without having his will written regarding it."

16) "If anyone deprives an heir of his inheritance Allah will deprive him of his inheritance in Paradise on the Day of Resurrection." *[Ibn-e-Majah]*

Unlawful Will

Hazrat Abu Hurairah (ﷺ) has related that Allah's Messenger said, "A man and a woman act in obedience to Allah for sixty years then when they are about to die they cause injury by their will, so they must go to hell." Then Hazrat Abu Hurairah (ﷺ) recited—

مِنۢ بَعۡدِ وَصِيَّةٍ يُوصَىٰ بِهَآ أَوۡ دَيۡنٍ غَيۡرَ مُضَآرٍّ.....وَذَٰلِكَ الۡفَوۡزُ الۡعَظِيمُ ‎(نساء ۲)

(After a legacy which you bequeathe or a debt, causing no injury.....that will be the mighty success. *[4:12, Ahmad]*

The Rights of Brothers and Sisters

Hazrat Sa'eed bin al-A'as (ﷺ) has related that the Prophet said, "What is due to the eldest brother from the youngest is the same as what is due to a father from a son." *[Mishkât]*

Hazrat Anus (ﷺ) has related that Allah's Messenger said, "and if anyone cares for three girls or a like number of sisters, training them and showing kindness to them till Allah enriches them (i.e. till Allah gives them property, or a husband, or causes them to die), Allah will guarantee him Paradise."

[Al-Adbul Mufrad]

The Rights of an Orphan

Kindness towards Orphans

Hazrat Sahl bin Sa'd (رضي الله عنه) has related that Allah's Messenger said, "I and the one who takes responsibility for an orphan, whether of his own kin or of others, will be in Paradise thus," and he pointed his forefinger and middle finger with a slight space between them! *[Al-A'adab-ul-Mufrid]*

Hazrat Abu Hurairah (رضي الله عنه) has related that Allah's Messenger said, "The best house among the Muslims' is one which contains an orphan who is well treated, and worst house among the Muslims is one which contains an orphan who is badly treated." *[Ibn-e-Majah]*

Those who utilize the property of an orphan will be raised from their graves in such a manner that flames of fire will be coming out of their mouths. *[Abu Ya'lā]*

Upbringing of an Orphan

Hazrat 'Auf bin Malik al-Ashja'i (رضي الله عنه) has related that Allah's Messenger said, "I and a woman whose cheeks have become black (because of the disress she has endured) shall on the Day of Resurrection be like these two (Yazid bin Zura'i pointing to the middle and forefinger), i.e. a woman of rank and beauty who has been bereft of her husband and devotes herself to her fatherless children till they go their separate ways or die."

[Abu Dawud]

Affection with an Orphan

Hazrat Abu Hurairah (رضي الله عنه) has reported Allah's Messenger as saying "If anyone strokes an orphan's head, doing so only for Allah's sake, he will have blessings for every hair over which his hand passes; and if anyone treats well an orphan girl or boy under his care, he and I shall be like these two in Paradise, putting two of his fingers together. *[Ahmad, Tirmizi]*

Kindness

Hazrat Abu Hurairah (رضي الله عنه) has related that the Messenger of Allah said, "Learn enough of your genealogies to show what ties of relationship you should join, for joining ties of relationship is a means of producing love in a family, increasing wealth and prolonging life."

Hazrat Abu Hurairah (رضي الله عنه) has told that a man said, Messenger of Allah, I have relatives with whom I try to unite ties of relationship but who sever relations with me, whom I treat kindly but who treat me badly, with whom I am gentle but who are rough to me." He replied, "If you are as you say it is as if you are applying hot ashes to them (i.e. your kindness towards them is *Harâm* and is like fire in their stomachs) and you will not be without a supporter against them from Allah as long as you do so." *[Muslim]*

The Prophet was heard as saying, "The actions of people are presented before the Majesty of Allah during the night between Thursday and Friday and Allah does not accept the actions of those who severe ties of relationship. *[At-A'adab-ul-Mufrid]*

In a *marfu*" tradition, Hazat Abu Hurairah (رضي الله عنه) has reported Allah's Messenger as saying, "There are three such characteristics that any one who possesses them, Allah will take account from him with ease and convenience and will admit him in Paradise through His mercy. "On being asked as to what are they, he replied, "One who deprives you, you give him, one who severes ties of relationship from you, you join them, one who oppresses you, you forgive him. When you will do so then Allah will admit you in Paradise." *[Al-A'adab-ul-Mufrid]*

The sayings of the Prophet are that well treatment towards near relatives prolongs life and giving charity secretly eases the anger of Allah.

Hazrat Abdur Rahman bin 'Auf (رضي الله عنه) told that he heard Allah's Messenger say that Allah who is blessed and exalted has said, "I am Allah, and I am (the Compassionate One) I have created

ties of relationship (رَحِم) and derived a name for them from My name. With him who unites them I shall keep connection, but him who severes them I shall cut off." [Abu Dawud]

In the night of 15th of Sha'ban, almost all are set free (i.e. their sins are forgiven) excepting one who severs ties of relationship; one who is disobedient to his parents, and one who is habitual drunkard. These are not set free even in that night.

[Abu Dawud]

Rights of a Neighbour

Hazrat Anas (رضي الله عنه) has related that Allah's Messenger said, "By Him in whose hand my soul is, a man does not believe till he likes for his neighbour what he likes for himself." [Muslim]

According to a tradition, the rights of a neighbour are:

1) He should be visited if he falls ill.
2) His bier should be followed if he dies.
3) He should be given loan, if he so desires.
4) He should be clothed if he has none.
5) He should be congratulated if there is occasion for that.
6) He should be consoled if a calamity befalls him.
7) One should not raise his house higher than that of his neighbour so that he may not be deprived of air, and
8) One should not give trouble to his neighbour by the smoke of his kitchen. [Tabrani]

It has been reported that the Messenger of Allah said, "When a Muslim dies and three of his neighbours confirm his goodliness then Allah the Almighty says, 'I accept the testimony of the people according to their knowledge and I forgive whatever I know (about him)." [Musnad Ahmad]

The Rights of a Friend

Hazrat Ibn 'Aun (رضی اللہ عنہ) has related that Allah's Messenger said, "Do not show respect to your friend in a manner which may be unpalatable for him." (Treat people according to their stations).

The Rights of a Muslim Brother

Security of a Muslim

Hazrat Abdullah bin Umar (رضی اللہ عنہ) has related that Allah's Messenger said, "A perfect Muslim is one from the injuries of whose tongue and hand, all the Muslims are safe and a true *Muhâjir* (immigrant) is one who abandons everything forbidden by Allah." *[Bukhari, Muslim]*

Separating Friends

Hazrat Abdur Rahman bin Ghanm (رضی اللہ عنہ) and Asma, daughter of Yazid, have reported the Prophet as saying, "The best servants of Allah are those who when they are seen cause Allah to be remembered (i.e. their very presence exerts an influence and makes people think of Allah); and the worst servants of Allah are those who go about slandering, who separate friends and seek to distress the upright." *[Ahmad, Baihaqi]*

Disappointing Friends

Hazrat Ibn 'Abbas (رضی اللہ عنہ) has reported the Prophet as saying, "Don't dispute with your brother; donot make joke with him; don't make him a promise which you break. *[Tirmizi]*

Hazrat Zaid bin Arqam (رضی اللہ عنہ) has related that the Prophet said, "When a man makes a promise to his brother with the intention of fulfilling it, but does not do so and does not come at the appointed time, he is guilty of no sin." (This means that there was some valid reason for not coming). *[Abu Dawud]*

Tendring Advice

Hazrat Jabir (رضي الله عنه) has related that the Prophet said, "When anyone of you seeks an advice from his Muslim brother, he should tender his advice." *[Ibn-e-Majah]*

Mercy on People

Hazrat Jarir bin 'Abdullah has related that the Prophet said, "Allah will not show mercy to him who does not show mercy to others." *[Bukhari, Muslim]*

Thinking others Law

Hazrat Abu Hurairah (رضي الله عنه) has related that the Prophet said, "This evil is enough for a man that he regards his brother Muslim as petty (i.e. if he only has this evil, then there is no dearth of evil in him); all the things of a Muslim are *Harâm* (unlawful) for another Muslim, his body, his property and his prestige (i.e. neither it is lawful to injure him physically nor to cause a damage to his property; nor to injure his honour, viz. to lay open his shortcomings, to backbite etc). *[Muslim]*

Seeing a Friend

Hazrat Abu Hurairah (رضي الله عنه) has related that the Prophet said, "If anyone visits an invalid, one cries out from heaven, 'May you be good, may your walk be good, and may you come to an abode in Paradise!" *[Ibn-e-Majah]*

Hazrat Abu Hurairah (رضي الله عنه) has related that the Prophet said, "A Muslim has six duties towards another Muslim, "When asked what they were he replied,

1) When you meet him salute him;
2) When he issues invitation to you, accept it;
3) When he asks your advice give it to him;
4) When he sneezes and says (الحمد لله) (praises Allah) say (يرحمك الله) (Allah have mercy on you);

5) When he is ill, visit him; and

6) When he dies follow him to the grave.

Severing the ties of Relationship

Hazrat Abu Hurairah (رضي الله عنه) has related that the Prophet said, "It is not allowable for a believer to keep apart from a believer for more than three days. If three days pass he should meet him and give him salutation, and if he replies to it they will both have shared in the reward; but if he does not reply he will bear his sin and the one who gives the salutation will have come forth from the sin of keeping apart." *[Abu Dawud]*

The Right of the Honour of a Muslim

Hazrat Jabir (رضي الله عنه) has related that the Prophet said, "No Muslim will desert a man who is Muslim in a place where his respect may be violated and his honour aspersed without Allah most high deserting him in a place where he wishes His help; and no Muslim man will help a man who is a Muslim where his honour may be aspersed and his respect violated without Allah helping him in a place where he wishes His help."

[Abu Dawud]

Rights of Paths

Hazrat Abu Hurairah (رضي الله عنه) has related that the Prophet said, "There is no good in the roads except for one who guides people on their way, returns salutations, casts down his eyes, and helps in loading animals." *[Mishkât]*

The Rights of Sick (Visiting Sick)

Hazrat Abu Sa'eed (رضي الله عنه) has related that the Prophet said, "When you go in to visit an invalid express a hope that he will live long. That will not avert anything, but it will comfort him."

[Tirmizi]

The Prophet is reported to have said, "The best type of sick visit is when one gets up and departs soon." *[Baihaqi]*

The Rights of Destitutes

Hazrat Anas (رضي الله عنه) has reported the Prophet as saying, "Allah, most high says that He is responsible for the maintenance and sustenance of one who takes upon himself the maintenance of one of My created beings who has no one to look after him."

[Khatib]

The Rights of Animals

The Prophet is reported to have said that feeding and watering every living being who is susceptible of hunger and thirst has a reward. *[Bukhari, Muslim]*

The Rights of the Ruler and the Subjects

Hazrat Ibn 'Umar (رضي الله عنه) has reported the Prophet as saying, "The Sultan is Allah's shade on the earth to which each one of His servants who is wronged repairs. When he is just the will have a reward, and it is the duty of the common people to be grateful; but when he acts tyrannically, the burdens rests on him, and it is the duty of the common people to show endurance." *[Mishkât]*

Hazrat Abu Umamah (رضي الله عنه) has related that the Holy Prophet said, "O Muslims! Do not find faults with your rulers but pray to Allah for thier well being for in that lies your own well being." *[Tabrani]*

Hazrat Abdullah Ibn Umar (رضي الله عنه) has related that the Prophet said, "O Muslims! each of you is a shepherd and every one of you is responsible for his flock. One who is *Imâm* (ruler) over the people is a shepherd and is responsible for his flock; a man is a shephered in charge of the inhabitants of his house-hold and he is responsible for his flock; a woman is shepheredness in charge of her husband's house and children and she is responsible for them; and a man's slave is a shepherd in charge of his master's property and he is responsible for it. So each of you is a shepherd and each of you is responsible for his flock."

[Bukhari, Muslim]

Hazrat Abu Hurairah (رضي الله عنه) has related that the Prophet said, "O Muslims, if your rulers are benign and your moneyed people are generous and the basis of your transactions is mutual consultation, then your remaining on the surface of the earth is better than your going into its belly. But if your rulers are miserly and the settlement of your transactions depends on the advice of women, then it better for you to go into the belly of the earth than to remain on it." *[Tirmizi]*

Hazrat Abdullah Ibn Umar (رضي الله عنه) has related that the Prophet said, "Hearing and obeying are the duty of a Muslim man both regarding what he likes and what he dislikes, as long as he is not commanded to perform an act of disobedience to Allah, in which case he must neither hear nor obey." *[Bukhari, Muslim]*

Hazrat 'Ali (رضي الله عنه) has related that the Prophet said, "No obedience is to be given in the case of an act of disobedience to Allah; obedience is to be given only regarding what is reputable." *[Bukhari, Muslim]*

Hazrat Umm-e-Salma (رضي الله عنها) has related that the Prophet said, "You will have commanders some of whom you will approve while some of whom you will disapprove. He who expresses disapproval is guiltless and he who feels disapproval is safe, but he who is pleased and follows them...." His hearers interrupted, "Shall we not fight with them? But he replied, "No, as long as they pray; no, as long as they pray." *[Mishkât]*

Hazrat Wali bin Hujr (رضي الله عنه) has related that Salam bin Yazid (رضي الله عنه) questioned Allah's Messenger saying, "O Prophet of Allah, tell us what you command us to do if Commanders arise over us who demand of us what is due to them and refuse us what is due to us." He replied, "Listen and obey for they are responsible only for what has been laid on them and you for what has been laid on you." *[Muslim]*

Hazrat Talha bin Ubaidullah (رضي الله عنه) has related that the Messenger of Allah said, "The prayer of a tyrant ruler is not answered." In another tradition from Abu Hurairah it has been

reported that the Prophet said, "One of the three persons whose *Kalimah* is not accepted is the ruler who oppresses his subjects."

Hazrat Maqil bin Yasar (رضي الله عنه) has related that he heard Allah's Messenger say, "Any governor in charge of Muslim subjects who dies while acting dishonestly towards them will be excluded by Allah from Paradise." *[Bukhari, Muslim]*

Hazrat 'A'isha (رضي الله عنها) has related that she heard Allah's Messenger as saying, "O Allah! cause distress to him who has any charge of my people and causes them distress, and be gentle to him who has any charge over my people and is gentle to them." *[Muslim, Mishkât]*

Arbitration

Hazrat Ali (رضي الله عنه) has related that the Prophet said,"................ When two men bring a case before you, do not decide in favour of the first till you hear what the other has to say, for it is best that you should have a clear idea of the best desicion." *[Abu Dawud]*

The Rights of Servants

Hazrat Abu Zarr (رضي الله عنه) has related that the Prophet said, "Allah has put your brethren under your authority, so he who has his brother put under his authority by Allah must feed him from what he eats, clothe him from what he wears, and not impose on him work which is too much for him, but if he does so he must help him with it." *[Bukhari, Muslim]*

Hazrat Abu Hurairah (رضي الله عنه) has related that the Prophet said, "When anyone's servant prepares his food and brings it to him after being near its heat and smoke, he should make him sit down with him and eat; but if the company is large and the food is small in quantity he should put one or two mouthfuls of it in his hand." *[Muslim]*

Earnings Livelihood

Value of the Wealth

Hazrat Anas (رضي الله عنه) has related that the Prophet said, "Whoever does not like wealth has no virtue in him, for by means one is able meet the rights of his kinsfolk and to repay the trusts and by its blessings one becomes independent of others." *[Baihaqi]*

Contentment

The Messenger of Allah has said, "Allah tries His servants by means of what he bestowes on them, if they are content with their livelihood then He bestowes on them more; and if they are not satisfied then He does not increase their livelihood."
[Musnad Ahmad]

Hazrat Ali (رضي الله عنه) has related that the Prophet said, "Whoever is content with his small livelihood, Allah gets pleasd with his little (good) effort." *[Baihaqi]*

Truthfulness in Business Transactions

Hazrat Mu'az (رضي الله عنه) has related that the Prophet said, "The best profession is that of such tradesmen as speak truth, do not misappropriate things placed in their trust, fulfil their promises when they make them; do not cry up the wares which they sell; do not defer payment of the price when they buy any thing; and are not harsh with their debtors." *[Baihaqi]*

Efforts for Earning Lawful Livelihood

Hazrat Ali (رضي الله عنه) has related that the Prophet said: "Allah is pleased when He sees His servants toiling and struggling in search of lawful livelihood."

Providing Maintenance of Parents and Children

Hazrat Anas (رضي الله عنه) has related that the Prophet said, "Whoever remains busy in the struggle for earning livelihood for his old parents, is in the path of Allah and whoever toils for earning livelihood for his minor children, he also is in the path of Allah;

and whoever works hard for earning livelihood for his ownself, he also is in the path of Allah.' *[Bukhari, Muslim]*

Unlawful Income

Hazrat Jabir (ؓ) has related that the Prophet said, "Flesh which has grown out of what is unlawful will not enter Paradise, but hell is more fitting for all flesh which has grown out of what is unlawful." *[Ahmad, Darimi]*

Earning with one's Own Hand

Hazrat 'A'isha (ؓ) has related that Allah's Messenger said, "The pleasantest things you enjoy come from what you earn, and your children come from what you earn, or a part of your eanrings." (The phrase also expresses that the parents who are in need may receive support from their children).

Lawful Earnings

Hazrat Abdullah bin Mas'ud (ؓ) has related that Allah's Messenger said, "Trying to earn a lawful livelihood is an obligatory duty in addition to the duties which are obligatory." *[Baihaqi]*

Time for Earning Livelihood

The Messenger of Allah is reported to have said, "Set out for seeking daily bread and earning lawful livelihood early in the morning for that is the hour of blessing and abundance."

Gentleness in Business Transactions

Hazrat Jabir (ؓ) has related that Allah's Messenger said, "May Allah show mercy to a man who is kindly when he sells, when he buys, and when he makes a claim!" *[Bukhari]*

(In this tradition, the Messenger of Allah has beseeched Allah for His blessings on such a man).

Good Qualities of a Businessman

Hazrat Abu Umama (ؓ) has related that Allah's Messenger said, "When the businessmen have three characteristics, then their earnings will be pleasant and lawful:

1) When he sells (a thing) he does not cry (it) down;
2) When he sells (a thing) he does not cry (it) up and in the sale does not suppress its defects from the buyer, and
3) He does not resort to (false) swearing during that (transaction). *[Isbahâni]*

Hazrat Abdullah Ibn 'Umar (رضي الله عنه) has related that the Allah's Messenger said, "Give the hireling his wages before his sweat dries."' *[Ibn-e-Majah]*

Destined Sustenance

Hazrat Huzaifah (رضي الله عنه) has related that the Messenger of Allah said, "Allah has revealed to me that no one dies until he has received the sustenance destined for him even though it may reach him late. As such guard yourself from disobedience to Allah, and do not outstep the limits of moderation in seeking your livelihood and in case of delay do not try to seek it by unlawful means, for the sustenance that Allah provides can only be got by obedience. *[Bazār]*

Mutual Respect

Hazrat Jabir (رضي الله عنه) has related that the Prophet said, "Allah shows mercy to a man who is kindly when he sells, when he buys, and when he makes a claim." *[Bukhari]*

Gentleness in Business Dealings

Hazrat 'Ubaid bin Rifa'a' (رضي الله عنه) has related on the authority of his father Hazrat Rifa'a (رضي الله عنه) that the Messenger of Allah said, "On the Day of Resurrection the merchants will be raised up as evil doers, except those who fear Allah, are honest and speak the truth. *[Tirmizi, Ibn-e-Majah]*

Hazrat Abu Sa'eed al-Khudri (رضي الله عنه) has related that the Prophet said, "The truthful and trusty merchant is associated with the prophets, the upright and the martyrs." *[Tirmizi]*

Measuring and Weighing

Hazrat Ibn Abbas (رضي الله عنه) has related that the Prophet said, to those entrustd with measuring and weighing: "In your hands are two things that have led previous nations to annihilation." (i.e. due to less weighing and measuring Guard yourself against these). *[Tirmizi]*

Hoarding

Hazrat 'Umar (رضي الله عنه) has related that the Prophet said, "He who brings goods for sale is blessed with good fortune, but he who keeps them till the price rises is accursed."

[Ibn-e-Majah, Mishkât]

Sadaqah for Wealth

The Prophet is reported to have said, "Company of merchants, unprofitable speech and swearing have a place in business dealing; so mix it with *Sadaqah*."

Loan

Leniency with Debtors

Hazrat 'A'isha (رضي الله عنها) has related that the Prophet said, "If anyone in my *Ummah* falls in debts and in spite of his best efforts is unable to discharge it then I will be his supporter."

(In another tradition the Prophet is reported to have said that he would be responsible for repaying it. This he said at a time when Allah had wrought the conquests at his hands).

Hazrat Abu Qatada (رضي الله عنه) has related that the Prophet said, "If anyone would like Allah to save him from the anxieties of the Day of Resurrection, he should grant a respite to one who is in straitened circumstances, or remit his debt." *[Muslim]*

The Curse of Debt

Hazrat Abdullah Ibn 'Umar (رضي الله عنه) has related that the Prophet said, "Every fault but a debt will be forgiven to a martyr."

[Muslim]

Niyyah (intention) to pay a Debt

The Prophet is reported to have said, "On the Day of Resurrection, Allah will discharge the debt of a man on his behalf who has incurred it and had the intention to pay it." And one who after incurring a debt has no intention to discharge it and dies in such a condition, then Allah will tell him on the Day of Resurrection, "O my servant, perhaps you thought that I will not realise from you the right of another of my servants." Then some of his (debtor) good deeds will be transferred to the creditor and if the debtor has no good deeds, then some of the sins of the creditor will be transferred to the debtor.

[Tabrani, Hakim]

The Bane of Debt

The Prophet is reported to have said, "It is better for everyone of you to wear old and torn out clothes than to incur a debt with no intention to discharge it." *[Musnad Imam Ahmad]*

It has been reported from the Holy Prophet that he said, "O Muslim! Seek refuge — in Allah from the want, poverty and disgrace. *[Nasa'i, Hakim]*

Du'a for Discharging Debt

Hazrat Anas (رضي الله عنه) has related that the Prophet told Hazrat Mu'az bin Jabal (رضي الله عنه) that: "Should I not teach you a du'n (supplication) whereby Allah will discharge any debt if it be equal to a mountain? Say:

اللّٰهُمَّ مٰلِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَآءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ وَتُعِزُّ مَنْ
تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢٦﴾

يَا رَحْمٰنَ الدُّنْيَا وَالْاٰخِرَةِ وَرَحِيْمَهُمَا تُعْطِيْهِمَا مَنْ تَشَآءُ وَتَمْنَعُ مِنْهُمَا مَنْ تَشَآءُ
اِرْحَمْنِيْ رَحْمَةً تُغْنِيْنِيْ بِهَا عَنْ رَّحْمَةِ مَنْ سِوَاكَ

(O Allah! Owner of sovereignty! Thou givest sovereignty unto whom Thou wilt, and thou withdrawest sovereignty from whom Thou wilt. Thou exalts whom Thou wilt and Thou

abasest whom Thou wilt, In Thy hand is the good. Lo! Thou art able to do all things. (Quran, 3:26)

O most compassionate and merciful in this world and the hereafter, Thou bestowest upon whom Thou pleasest and desirest whom Thou wilt. Be merciful to me and make me able to dispense with all but Thee. *[Tabrani]*

Sawâb (Reward) for Advancing Loans

It has been reported that the Prophet said, "On the night of the *Mi'raj* (the ascent) I saw it inscribed on the gate of heaven, the reward for *Khairât* (charity) is ten times while the reward for advancing loans is eighteen times." *[Bahishti Zewar]*

Respite to Debtors

'Imran bin Husain (ؓ) has related that the Prophet said, "When anyone has something due to him from another he will be credited with *Sadaqah* for every day he allows the others to postpone payment. *[Mishkât]*

Unlawfulness of Usury

Hazrat Abu Hurairah (ؓ) has related that the Prophet said, "Usury has seventy parts, the least important being that 'man should marry his mother." *[Mishkât]*

Precaution against acceptance of Gift from a Debtor

Hazrat Anas (ؓ) has related that the Prophet said, "When a man makes a loan to another he must not accept a present."

Transactions about Usury

Hazrat Jabir (ؓ) said that Allah's Messenger cursed the one who accepted usury, the one who paid it, the one who recorded it, and the two witnesses to it, saying they were all alike. *[Muslim]*

Bane of Usury

Hazrat Abu Hurairah (ؓ) has reported Allah's Messenger as saying, "A time is certainly coming to mankind when only the

receiver of usury will remain, and if he does not receive it some of its vapour (or alternatively, its dust) will reach him."

[Abu Dawud, Nasa'i]

Unlawfulness of Rishwat (Bribe)

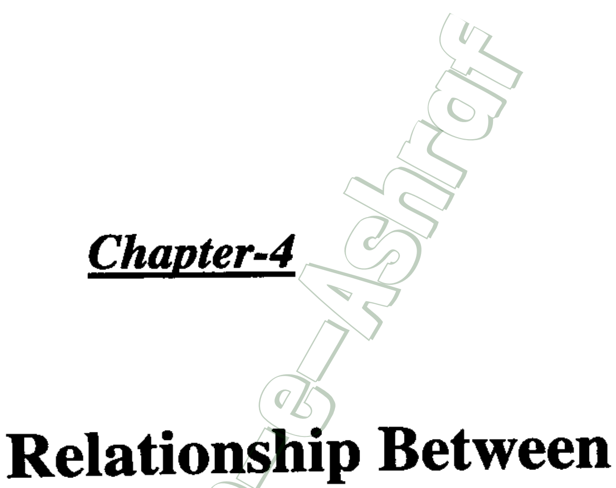
Hazrat Abdullah bin 'Amr (ﷺ) told that Allah's Messenger cursed the one who bribes and the one who takes bribes. Abu Dawud and Ibn-e-Majah transmitted it. Tirmizi transmitted it on the authority of Abdullah bin Amr and on that of Abu Hurairah (ﷺ) Ahmad and Baihaqi transmitted it on the authority of Sauban (ﷺ) who added that the Raish is the go between regarding a bribe. *[Ahmad, Baihaqi]*

Hell for those indulging in Bribery

It appears in tradition that the one who offers bribe and the one who accepts it, both will be thrown into hell fire. *[Tabrani]*

Note: An exception can be made where one cannot save him from the oppression of a tyrant without giving bribe. In such cases too, giving bribe is considered permissible (with mental reservation but accepting it is not permissible even in such a case).

[Hayāt-ul-Muslimeen]



Chapter-4

Relationship Between Man And Man

Social Life

Etiquette for entering a House

Permission to Enter

Hazrat 'Ata bin Yasar (رضي الله عنه) told that a man asked Allah's Messenger whether he should ask permission to go in where his mother was and he replied that he should. The man said that he lived along with her in the house, but Allah's Messenger replied, "Ask her permission. Do you want to see her naked? On the man saying that he did not, he replied, "Well, ask her permission." *[Mishkât]*

It has been reported by Hazrat Abu Sa'eed al-Khudri (رضي الله عنه) that Allah's Messenger said, "When one of you ask permission three times and it is not granted he should go away." *[Mishkât]*

It has been reported by Hazrat Jabir (رضي الله عنه) that: I went to the Prophet about a debt my father owed, and when I knocked at the door, he asked, "Who is there?" On my replying "I am", he said, "I, I," as though he disapproved of it. *[Bukhari, Muslim]*

The correct line of action is that one should salute before seeking permission to enter and indicate his name instead of saying, "I am." *[Zâd-ul-Ma'âd]*

Hazrat Abu Umamah (رضي الله عنه) has related that Allah's Messenger said: There are three persons for whom Allah is a guarantee. Allah suffices for them during their life and after their death. Their place is in Paradise.

1. One who entered his house after having saluted, then Allah is his guarantee.
2. One who went towards the mosque (for saying prayer),
3. One who left for *Jihâd* in the way of Allah, then Allah

is his guarantee. *[Ibn-e-Majah]*

Regard for one who is Asleep

Hazrat Miqdad bin Aswad (رضی الله عنه) has related that whenever the Holy Prophet entered his house at night, he saluted in such a manner that it did not disturb those who were asleep and those who were awake, could hear him. *[Al-A'adab-ul-Mufrid]*

Holy Prophet's Charismate

Hazrat Abdullah bin Busr (رضی الله عنه) said that when Allah's Messenger came to anyone's door he did not face it squarely, but faced the right or left corner and said, "Peace be upon you; peace be upon you." That was because there were no curtains on the doors of the houses at that time. *[Abu Dawud]*

Salutation— Its Etiquette

Hazrat Abu Umamah (رضی الله عنه) has reported Allah's Messenger as saying, "Those who are nearest to Allah are they who are first to give a salutation." *[Mishkât]*

While saluting the Holy Prophet used to say, السلام علیکم ورحمة الله

[Zâd-ul-Ma'âd]

Someone visited the Holy Prophet and said, السلام علیکم ورحمة الله وبرکاته (Peace, Mercy and blessings of Allah be upon you). He replied and said, "This man earned thirty good deeds."

[Nasa'i, Tirmizi]

It was the noble habit of the Holy Prophet that he did not answer a greeting by moving his hand, head or finger.

[Zâd-ul-Ma'âd]

Abu Abdullah (Imam Bukhari) says that Hazrat Qailah, daughter of Makhrama (رضی الله عنها), has related that a man said to the Holy Prophet:

السلام عليكم يارسول الله O Messenger of Allah! Thereupon he answered, وعليكم السلام ورحمة الله (and Peace and Mercy of Allah be on you). *[A'adab-ul-Mufrid]*

Hazrat Abu Salama (رضي الله عنه) has related that Hazrat 'A'isha (رضي الله عنها) informed him that once when Allah's Messenger said "Jibrael (AS) is here, 'A'isha, and is giving you a greeting." She replied, (And upon him be peace and Allah's Mercy" adding that he used to see what she could not). *[Bukhari, Muslim]*

Hazrat Ibn-e-Abbas (رضي الله عنه) has stated that in his opinion, just like a salutation, it is binding to reply to a letter. *[Al-A'adab-ul-Mufrid]*

Hazrat Abu Hurairah (رضي الله عنه) has reported Allah's Messenger as saying, "You will not enter Paradise till you believe, and you will not believe till you love one another. Let me guide you to something by doing which you will love one another. Salute all and sundry among you." *[Muslim]*

Hazrat Qatadah (رضي الله عنه) has reported the Prophet as saying, "When you enter a house salute its inmates and when you come out and say farewell invoke a blessing for peace on them." *[Baihaqi, Mishkât]*

Hazrat Abu Hurairah (رضي الله عنه) has reported the Prophet as saying, "When one of you comes to a group of people he should give a salutation, and if he feels inclined to sit down, he should do so; then when he gets up he should give a salutation, for the former is not more of a duty than the latter." *[Mishkât]*

Hazrat Abdullah bin Amr (رضي الله عنه) told that when a man asked Allah's Messenger which aspect of Islam was best, he replied, "That you should provide food and greet both those whom you know and those whom you do not know." *[Bukhari, Muslim]*

Hazrat Anas (رضي الله عنه) reported Allah's Messenger as saying, "When you go into your family, sonny, gives a salutation. It will be a blessing both to you and to the inmates of your house." *[Tirmizi]*

Hazrat Abu Hurairah (رضي الله عنه) has reported the Prophet as saying, "When one of you meets his brother he should salute him; then if he meets him again after a tree, wall, or stone has come between them, he should salute him." *[Abu Dawud]*

Hazrat Amr bin Shuaib (رضي الله عنه) on his father's authority, told that his grandfather reported Allah's Messenger as saying, "He does not belong to us who imitates other people than us. Do not imitate (Jews or the Christians, for the Jews salutation is to make a gesture with the fingers and the Christian's is to make a gesture with the finger and the Christians' salutation is to make a gesture with the palms of the hands." *[Tirmizi]*

Etiquette regarding Salutation

1) When a Muslim meets another, he should greet him.

2) One who is walking should salute the one who is sitting.

3) One who is riding (a horse) should salute the one who is sitting.

4) A small group should salute the larger one.

5) A younger one should salute the elder one.

6) One should salute by the sign of hand if the other person is at a distance.

Note: By placing the hand on the chest.

7) One should greet loudly enough to enable the other person to hear it. *[Al-A'adab-ul-Mufrid]*

Hazrat Abdullah bin Umar (رضي الله عنه) has reported that Allah's Messenger said, "Among the signs before the Last Hour are the following:

1) Mutual greetings will be confined to certain circles;

2) Trading will be so popular that a wife would be assisting her husband;

3) Both capable and incapable will take to writing (books);

4) Men will become bold in giving false evidence and so timid as to conceal true evidence.

[Al-A'adab-ul-Mufrid]

Shaking/Kissing hands and Embracing

Hazrat Anas (رضي الله عنه) has reported a man as saying, "Messenger of Allah, when a man meets his brother or his friend should he bow to him?" He replied, "No." He asked whether he should embrace and kiss him, and he replied, "No." He asked whether he should take his hand and shake it and he replied, "Yes."

[Tirmizi]

Hazrat Abu Umamah (رضي الله عنه) has reported Allah's Messenger as saying, "The perfect way for one of you to visit an invalid is for him to put his hand on his forehead or on his hand and ask him how he is; and the perfect way for you to greet one another is to shake hand." *[Mishkât]*

Hazrat Zari' (رضي الله عنه) who was a member of the deputation of Abd al-Qais told that when they came to Madinah they recited to be first to dismount and kiss Allah's Messenger's hand and foot.

[Abu Dawud]

Ash Sha'bi told that the Prophet met Jafar bin abu Talib and embraced him and kissed him forehead. *[Abu Dawud]*

Hazrat Anas (رضي الله عنه) one day related with great fondness and delight. "I shook these hands of mine with those of the Messenger of Allah. No kind of silk I ever touched was softer than his hands'. His pupil whom Hazrat Anas related this said with equal fondness: I in my turn wished to shake my hands with those that shook the Holy Prophet's (Since then the practice has continued without a break). *[Khasâil-e-Nabwi]*

Hazrat Anas (رضي الله عنه) has reported that whenever the Prophet's companions met one another they used to shake hand and on returning from a journey they used to embrace one another.

[Tabrani, al-Targhib-wat-Tarhib]

When Hazrat Zaid bin Harisa (رضي الله عنه) came to Madinah, he came to the house of the Prophet and knocked at the door. The Prophet came out trailing his garment, embraced him and kissed him in the forehead. *[Tirmizi]*

Hazrat Sabit (رضي الله عنه) asked Hazrat Anas (رضي الله عنه) whether he had ever touched the Holy Prophet with his hands. Hazrat Anas replied in the affirmative and Hazrat Sabit kissed his hands.

[Al-A'adab-ul-Mufrid]

Gifts

Hazrat Abu Hurairah (رضي الله عنه) has related that the Messenger of Allah said: 'In order to promote mutual love, exchange gifts among yourselves.' *[Bukhari]*

Hazrat Jabir (رضي الله عنه) has reported the Prophet as saying, "If anyone is given a gift and has the means he should make a return for it, but if he has not the means he should express commendation, for he who expresses commendation has given thanks, he who conceals a matter has been ungrateful, and he who decks himself with what he has not been given is like him who put on the two garments of falsehood." *[Mishkât]*

Hazrat Abu Hurairah (رضي الله عنه) has reported the Prophet as saying, "Give presents to one another for a present removes rancour from the breast, a woman should not deprive even the gifts of half a trotter from her neighbour." *[Tirmizi]*

Sneezing and Yawning

Whenever the Holy Prophet sneezed he used to say, (Praise be to Allah) and covered his face with his hand or garment, lessening the noise in this way. If anyone in the company said in response, "May Allah be merciful to you," the Prophet would say, "May Allah guide you and improve your circumstances."

[Tirmizi]

If any non-Muslim sneezed in the presence of the prophet, he used to say, "May Allah guide you and give you well being," but did not like to say, "May Allah be merciful on you."

The Messenger of Allah while sneezing liked to lessen the noise. *[Zâd-ul-Ma'âd]*

Hazrat Abu Hurairah (رضي الله عنه) has reported the Prophet as saying, "Allah likes sneezing but dislikes yawning. So when one of you sneezes and praises Allah, it is the duty of every Muslim who hears him to say to him, May Allah be merciful on you!" But yawning comes only from the devil, so when one of you wants he should restrain it as much as possible, for when one of you yawns the devil laughs at him." *[Bukhari]*

A version by Muslim has, 'When one of you says *HA* the devil laughs at him." *[Mishkât]*

According to a tradition from Hazrat Abu Hurairah (رضي الله عنه) one should hold his hand over his mouth if he cannot help yawning. *[Al-A'adab-ul-Mufrid]*

Writing بسم الله as Superscription

Hazrat Abu Mas'ud Jariri (رضي الله عنه) has reported that on being asked about writing (*Bismillah*) Hazrat Hasan (رضي الله عنه) said that it is the appropriate heading of every writing. *[Al-A'adab-ul-Mufrid]*

Etiquette for Letter Writing

The text of the letter written by Hazrat Zaid bin Sabit (رضي الله عنه) is reported to be as follows:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

Zaid bin Sabit wishes Peace and Mercy of Allah to Amir-ul-Momineen Mu'awiyah, a servant of Allah. Before you I praise the Lord beside whom there is no one who deserves to be worshipped. (Subject matter of the letter). (The closing words are): We beseech Allah alone for guidance and protection from error and for wisdom to understand our affairs. Peace be on you, O Amir-ul-Momineen; and (also) Allah's mercy and His blessing and Pardon."

Written by Wahib on Thursday the 17th of *Ramadhân*, 42 A.H.
[Al-A'adab-ul-Mufrid]

The Greatness of the Pen

Hazrat Zaid bin Sabit (رضي الله عنه) said: I went to visit the Prophet in front of whom was a secretary, and I heard him say, "Put the pen behind your ear, for it is the best way of bringing things back to memory. *[Tirmizi]*

Writing Darud in the beginning of Every Document

Ibn Hajar Makki has written that the practice of writing the Darud (blessing of the Prophet) after بِسْمِ الله وحمد and *Tamhid* (Allah's praise) at the opening of books and letters was introduced during the period of Hazrat Abu Bakr's Caliphate. In his letters he wrote in this manner (viz).

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْم

[Zâd-ul-Sa'eed]

National Distinction and Dress

The Holy Prophet said: Allah has said, 'Shaitan said that he would teach them (men) other things whereby they would deform the figure made by Allah' (e.g. by shaving the beard, getting the body tattooed etc.) *[Nasa'i]*

Note: Some changes in the figures are really deformatory and are *harâm* (forbidden) while others are adornment of figures and are *Wâjib* (compulsory) (e.g. clipping the moustaches, paring the nails, removing the hair from the armpits and shaving the pubes). Some other changes are permissible, e.g. for a man to shave the hair of the head or getting them clipped, or to have the beard reduced to the extent of a first but these are matters to be decided by *Shariah* and not by custom, since, firstly, custom is not at the same level as *Shariah* and secondly, it differs from place to place and from time to time.

[Hayât-ul-Muslimeen]

Hazrat Ibn 'Umar (ﷺ) reported Allah's Messenger as saying, "He who copies any people is one of them."

[Ahmad, Abu Dawud]

Note: The intention of the above is that whoever adopts the ways and manners of unbelievers and evil doers will be a partner in their sins.

Hazrat Ibn Abbas (ﷺ) has reported that the Holy Prophet said, "May Allah curse the men who make feminine look and the women who adopt the semblance of men. *[Bukhari]*

Hazrat Suwaid bin Wahab (ﷺ) has narrated on the authority of a son of a Companion of Allah's Messenger who said his father reported Allah's Messenger as saying, "He who gives up wearing beautiful garments when he is able to do so (out of humility as is stated in a version) will be clothed by Allah with the robe of honour, and he who marries for Allah's sake will be crowned by Allah with the crown of the kingdom." *[Mishkât]*

Pompous Dress

Hazrat Salim (ﷺ) has reported on the authority of his father that the Prophet said, "If anyone trails arrogantly anything allowed to hang down in a lower garment, a shirt and a turban, Allah will not look at him on the Day of Resurrection."

[Abu Dawud, Nasa'i]

Etiquette for Putting on Clothes

While putting on a *Paijama* or *Shalwar* (a pair of trousers), one should put first his right foot into the corresponding side of the garments and then the left one into the other one. In putting on a shirt the right hand should be put into the right sleeve first and then the left hand in the left sleeve. Similarly in the case of waist coat/*Sherwani* (long coat), the start should be made from right side. In putting on shoes one should first put the right foot into the right and then left foot into the left shoe. While taking off these things, the start should be made from left side and then the right side.

Hospitality

(Duties and Rights of Hosts and Guests)

When any distinguished guest visited the Prophet, he used to entertain him personally. *[Madârij-un-Nubuwwah]*

Whenever the Prophet used to feed his guests he used to request him again and again to have more and stopped only when the guest said that he had had his fill, and refused to take more. *[Tirmizi]*

Hazrat Abu Shuraih al-Kabi (رضي الله عنه) has reported Allah's Messenger as saying, "He who believes in Allah and the last day should honour his guest. Provisions for the road are what will serve for a day and night, hospitality extends for three days; what goes beyond that is *Sadaqah*; and it is not allowable that a guest should stay till he make himself an encumbrance."
[Bukhari, Muslim]

And it is not becoming on the part of a guest that he should stay with his host too long causing him inconvenience. *[Bukhari]*

Hazrat Abu Hurairah (رضي الله عنه) has related that the Messenger of Allah said, "One should welcome his guest by coming out of his door while bidding farewell should accompany him to the door of the house." *[Ibn-e-Majah, Baihaqi, Mishkât, Bukhari]*

Hazrat Ibn Umar (رضي الله عنه) has reported Allah's Messenger as saying, "When the cloth is set down a man must not get up till it is removed, nor must he withdraw his hand even if he has had enough till the people have finished, but if he does so, he should make his excuse, for that embarrasses his companion and he does not stretch out his hand, although he may perhaps require food." *[Mishkât]*

The Holy Prophet said, "Make a present to your brother." The companion asked, O Messenger of Allah! What present should we give.' He replied, "When one goes to his brother Muslim's house and takes meals mere, then he should pray for the mercy

and blessings of Allah for him. This is the present (return) to him.

[Abu Dawud]

Wedding Feast

Hazrat Abdullah bin Umar (رضي الله عنه) has reported Allah's Messenger as saying, "When one of you is invited to a wedding feast he must attend it."

[Bukhari, Muslim]

In a version by Muslim he said, "He must accept whether it is a wedding feast or something of that nature."

[Mishkât, Bukhari, Muslim]

Hazrat Jabir (رضي الله عنه) has reported that Allah's Messenger said, "When one of you is invited to a meal he must accept. If he wishes he may leave the food alone."

[Muslim]

Invitation from Profligates

Hazrat Imran bin Husain (رضي الله عنه) said that Allah's Messenger forbade accepting invitations to food provided by profligates.

[Mishkât]

Frankness in Eating

Hazrat Asma daughter of Yazid (رضي الله عنها) said, The Prophet was brought some food which he offered to us, and when we said we did not want it he replied, "Do not combine falsehood with hunger."

[Ibn-e-Majah]

Taking Food in a Company

Hazrat Wahshi bin Harb (رضي الله عنه) on his father's authority, said his grandfather told of Allah's Messenger's companions saying, Messenger of Allah we eat but are not satisfied." He suggested that they ate separately, and when they replied that was so he said, "If you gather together at your food and mention Allah's name you will be blessed in it."

[Abu Dawud]

Matters Relating to Women

Purdah

Hazrat Umm-e-Salma (رضي الله عنها) has related: I was with Allah's Messenger along with Maimuna when Ibn Umm-e-Makhtum approached and came into visit him, so he told us to veil ourselves. I said, "Messenger of Allah, is he not blind and unable to see us?" He replied, Are you blind and unable to see him?" *[Ahmad, Tirmizi, Abu Dawud]*

Hazrat Ibn Masud (رضي الله عنه) has reported that Prophet as saying, "A woman should be concealed, for when she goes out the devil looks at her." *[Tirmizi]*

Caution for Men and Women

In the same way as it is necessary for women that their voice should not fall in the ears of outsiders, it is also necessary that men should abstain from chanting poetry in the presence of other women since women are tender hearted and fall an easy prey to evil influences. *[All-agreed]*

Hazrat Abu Umamah (رضي الله عنه) has reported that Prophet as saying, "If any Muslim happens to look at a woman's beauties and then lowers his eyes, Allah will produce for him an act of worship whose sweetness he will experience." *[Ahmad]*

Hazrat Hasan Basri (رضي الله عنه) told that he heard Allah's Messenger had said, "Allah came the one who looks (at an unknown woman) and also the one who is looked at." *[Mishkât]*

Hazrat Abu Musa (رضي الله عنه) has related that the Messenger of Allah said, "An eye that looks at an unknown man or woman (with an evil intent) commits adultery, and a woman who perfumes herself and then passes by a gathering of men is no better." *[Tirmizi, Abu Dawud]*

Fashion and Dress

Hazrat Abu Hurairah (رضي الله عنه) said Allah's Messenger cursed the man who dressed like a woman and the woman who dressed like a man. *[Abu Dawud]*

Hazrat Ibn Abu Mulaika (رضي الله عنه) told that when someone remarked to Hazrat 'A'isha (رضي الله عنها) that a woman was wearing sandals (mans footwear) she replied that Allah's Messenger cursed mannish women. *[Abu Dawud]*

It occurs in traditions that a woman must not use to thin a wrapper that her body and hair remain visible. *[Mishkât]*

Hazrat 'A'isha (Radhiyallahu 'anha) has related that when Asma daughter of Abu Bakr came into visit Allah's Messenger wearing thin clothes he turned away from her and said, "When a woman is old enough to menstruate, Asma, it is not right that any part of her should be seen but this and this,' pointing to his face and his hands. *[Abu Dawud]*

Women's Dress

It is very much necessary for women to wear clothes (upper garments) with full sleeves. Wearing of half sleeves Kurta or shirt is a grave sin, and it should also not be so thin that the contours of the body could be seen. Women who wear such dress will be raised naked on the Day of Judgment. This is what the Prophet has said. This needs serious consideration. *[Bahishti Zewar]*

The Holy Prophet has said that many a woman in spite of being dressed will be raised naked on the Day of Judgement. *[Bukhari]*

Manly Fashion

Hazrat Ibn 'Abbas (رضي الله عنه) said the Prophet cursed the women who imitated men." *[Sharah Al-Tanvir]*

Note: As such it is not permissible for women to wear men's shoes or to adopt the semblance of men.

Part of a Woman's Body which Must be Veiled

It has been laid down that a woman must keep her whole body from head to feet covered properly. It is not proper to expose her body to the outsiders. (Angels curse those (women) who keep their hair uncovered). A woman should not expose a single hair to an outsider. *[Bahishti Zewar]*

Salutation among Women

It is a sunnah for women to wish and greet each other and shake hands. This should be encouraged. *[Tabrani, Baihaqi]*

Women's Fashion

Hazrat Abu Hurairah (رضي الله عنه) has related that the Messenger of Allah said, "There are two categories of the dwellers of hell whom I have not been able to see. One of these consists of those women who would otherwise be dressed but would be naked; they would be walking coquettishly; their heads would be like the soft hump of a becterian camel (i.e. they would have artificial hair mixed with their men and then tied into a top knot on their heads) which will prevent them from entering Paradise; they will not even get the scent of Paradise although it would be coming there inspite of Paradise being at a long distance.

[Muslim]

Safeguard of Women's Rights

Hazrat 'Amr bin Ahwas Hasimi (رضي الله عنه) has related that he heard the sermon of the Messenger of Allah on the Day of Farewell Pilgrimage. He first praised Allah, then he gave some pieces of advice, after which he said, "Listen, O men! treat your women well, since they are captive in your hands. You have no right to be harsh with them unless you notice bare disobedience on their part. In case they happen to do so then you segregate yourself in the bed-rooms and also punish them but take care that they are not severely hurt; if then they obey you do not seek ways to trouble them unnecessarily. Listens as you have some rights on your wives and they have some rights on you. It is your right that they should not allow the persons whom you do not like to

violate the sanctity of your beds and they should not allow the persons whom you do not like to enter your house. And listen: their right on you is that you feed them well, clothe them well and treat them nicely. *[Tirmizi]*

Husband's Relatives are Death

Hazrat 'Uqba bin 'Amir (رضي الله عنه) has reported Allah's messenger as saying, "Avoid going in where women are." A man said, "Messenger of Allah, tell me about the realtives of a woman's husband," to which he replied, 'The relatives of a woman's husband are death," (i.e. one has to be careful about them).

Privacy with women

Hazrat 'Umar (رضي الله عنه) has related that the Prophet said, "Whenever a man is alone with a woman the devil makes a third." *[Tirmizi]*

Hazrat Jabir (رضي الله عنه) has reported Allah's messenger as saying, "A man must not spend the night in the house of a woman who has been married unless he is her husband or a close relative." *[Muslim, Mishkât]*

The Holy Prophet is reported to have said that it can be tolerated that a nail is driven in one's head but it cannot be tolerated that he touches a woman who is not permissible for him. *[Tirmizi]*

Prohibitions

Wine

Hazrat 'A'isha (رضي الله عنها) has related that she heard the Messenger of Allah as saying, "The first thing that will be overturned in Islam, like an inverted vessel will be wine — meaning that the first injunction that will be infirnged and counteracted will be regarding prohibition about drinking of wine. On being asked how would this come about in the face of the revealed and manifest commandment of Allah, she replied that people will

give to wine a different name and declare it lawful.
[Darimi, Mishkât]

Hazrat Umm-e-Salma (رضي الله عنها) told that Allah's Messenger forbade every intoxicant and anything which produces languidness.
[Abu Dawud]

Hazrat Ibn 'Umar (رضي الله عنه) has reported Allah's Messenger as saying, "Allah has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it and the one to whom it is conveyed."
[Abu Dawud, Ibn-e-Majah]

Hazrat Jabir (رضي الله عنه) has related that Allah's Messenger said, "If a large amount of anything causes intoxication, a small amount of it is prohibited." *[Tirmizi]*

Hazrat Abu Hurairah (رضي الله عنه) has related that the Holy Prophet said: "There are four persons about whom Allah has made a covenant not to send them to Heaven, nor give them any share of its bliss; one who is addicted to wine, one who usurps of the property of an orphan and, one who is not dutiful to his parents.
[Hakim]

Wine, Usury and Sensuality

Hazrat Abu Umama (رضي الله عنه) has related that Allah's Messenger said, "Among my people there will be some who will consider lawful silk tissues, silk, wine and stringed instruments; and people will alight beside a mountain and pasturing animals of theirs will come to them in the evening, but when a man comes to them in need they will tell him to come back the next day. Allah will however smite them during the night, throw down the mountain (on some of them) and metamorphose others into apes, and swine till the Day of Resurrection."
[Musnad Ahmed, Ibn Abi-Dunya]

Worthless Games and Pastimes

Ibn Shihab told that Abu Musal al-Ashari (رضي الله عنه) used to say that only a sinner plays chess. He told that when asked about

playing chess he replied that it pertains to what is worthless and that Allah does not like what is worthless. *[Baihaqi, Mishkât]*

Pictures

Hazrat 'A'isha (رضي الله عنها) has related that the Prophet went out on an expedition and I got a carpet which I hung as a screen at the door, but when he came and saw the carpet, he pulled it and tore it down, saying, "Allah has not commanded us to clothe stones and clay." *[Bukhari, Muslim]*

Hazrat Qatada said when I was with Ibn Abbas (رضي الله عنهما) a man came to him and said, "Ibn Abbas, I am a man whose livelihood comes only from the work of my hands, and I make representations of things." Ibn Abbas replied that he would tell him only what he had heard from Allah's Messenger. He had heard him say, "If any one makes a representation of anything Allah will punish him till he blows a spirit into it, and he will never be able to do that." *[Bukhari]*

Hazrat Ibn Abbas (رضي الله عنهما) has reported Allah's Messenger as saying, "The one who receives the severest punishment on the Day of Resurrection will be he who kills a prophet, or who is killed by a prophet, or kills one of his parents, those who make representations of things, and a learned man who derives no benefit from his learning." *[Mishkât]*

Hazrat Abu Hurairah (رضي الله عنه) said, Allah's Messenger told that Jibrael (AS) came to him and said, "I came to you last night and was prevented from entering simply by the fact that there were images at the door, for there was a figured curtain with images on it and there was a dog in the house. So he ordered that the head of image which is at the door of the house be cut off so that it may become like the form of a tree; order that the curtain be cut up and made into two cushions spread out on which people may tread; and order that the dog be put out." Allah's Messenger then did so. *[Mishkât, Tirmizi, Abu Dawud]*

Hazrat Abu Talha (رضي الله عنه) has related that Allah's Messenger said, "If anyone gets a dog, except a sheep-dog or a hunting dog or a farm dog, a Qirat of his reward will be deducted daily."

[Bukhari, Muslim]

Hazrat Abu Hurairah (رضي الله عنه) has related that Allah's messenger said, "If anyone gets a dog, except a sheep-dog or a hunting dog or a farm dog, a *qirat* of his reward will be deducted daily,"

[Bukhari, Muslim]

Music

It appears in Musnad Ahmad that the Prophet said, "Allah has sent me as mercy for all the worlds and had commanded me to destroy all musical instruments." *[Tirmizi]*

Hazrat Nafie' (رضي الله عنه) said: When I was on a road with Ibn 'Umar he heard a pipe and putting his fingers in his ears he went away from the road in the opposite direction. After he had gone some distance he asked me if I could hear anything, and when I replied that I could not, he took his fingers out of his ears and said, "I was with Allah's Messenger, and when he heard the sound of a reed pipe he did as I have done."

[Ahmad, Abu Dawud]

Ibn Abi Dunya and Baihaqi have reported on the authority of Ash-Sha'bi that the Holy Prophet has said, "Cursed be the sogsteresses and those for whom they sing."

Scattered Pearls

Blessings of the Holy Qur'an

Hazrat Anas and Hazrat Jabir (رضي الله عنه) have reported that the prophet said, "O Muslims, make it a point to recite the Qur'an regularly in your house, because the house in which the Qur'an is not recited, remains devoid of blessings." *[Dar-e-Qutni]*

Company of Pious People

O Muslims, make it a point to sit with your elders, to seek clarifications from the learned and to remain in contact with the

wise people. *[Tabrani]*

Hazrat Abu Hurairah (رضي الله عنه) has reported Allah's Messenger as saying, "A man follows his friend's religion, so each one should consider whom he makes his friend." *[Mishkât]*

Hazrat Ibn Mas'ud (رضي الله عنه) told that a man came to the Prophet and said, "Messenger of Allah, what do you think of a man who loves people but does not keep in touch with them?" He said, "A man will be with those he loves". *[Bukhari]*

The Evil of Impairing Covenants

The Holy Prophet is reported to have said that bloodshed increases amongst the people in whom impairing of covenants becomes a regular habit, and death rate goes high amongst the people in whom fornication becomes extant. *[Abu Dawud]*

Bad Company

Hazrat Abu Hurairah (رضي الله عنه) has reported that the Prophet said: Loneliness is better than the company of immoral persons. Sitting with pious people is better than loneliness, and uttering something good is better than silence and keeping silence is better than speaking ill. *[Hakim, Baihaqi]*

Altering the Boundaries of Land

It has been reported in traditions that one who alters boundaries of his land, will be cursed by Allah till doomsday. *[Tabrani]*

Selection of Neighbour

The Holy Prophet has exhorted the Muslims to find a good neighbour before purchasing or constructing a new house; and to find out a good companion before going out. *[Tabrani]*

Help to the needy

Hazrat Anas (رضي الله عنه) has reported Allah's Messenger as saying, "For him who aids one who is distressed Allah will record seventy three acts of pardon, one of them comprising his whole well-being and seventy two being grades of rank for him on the Day of Resurrection." *[Mishkât]*

Nuisance of Family Members

Hazrat Ibn Mas'ud (رضي الله عنه) has reported that the Prophet said: A time will come on people when the destruction on man will be at the hands of his wife, parents and (his) offspring, for they will make him feel ashamed of his poverty and place such demands on him which he will not be able to meet, forcing him to involve himself in such matters which will spoil his religion thus causing his destruction. *[Baihaqi]*

Dispute and Jest with Brother Muslim

Hazrat Ibn Abbas (رضي الله عنه) has reported the Prophet as saying, "Don't dispute with your brother; do not make jokes with him; and don't make him a promise which you break." *[Tirmizi]*

Helping one being Slandered

Hazrat Anas (رضي الله عنه) has reported the Prophet as saying, "If anyone's brother Muslim is slandered in his presence when he is able to help him and he does so, Allah will help him in this world and the next; but if he does not help him when he is able to do so, Allah will punish him in this world and the next."

[Sharh-us-Sunnah]

Cleanliness

The Holy Prophet is reported to have exhorted the Muslims to keep the courtyards of their houses clean, for those who ordinarily keep the courtyards of their houses unclean resemble the Jews. *[Tabrani]*

The Holy Prophet is reported to have exhorted: Muslims, say prayers in your houses and do not make them grave-yards.

[Ahmad, Bukhari]

Hazrat Abu Hurairah (رضي الله عنه) has reported that Allah has laid the foundation of Islam on cleanliness and neatness; and only he will enter Paradise who keeps himself clean and has the habit of remaining clean and neat. *[Abus San'a]*

Hazrat Ibn 'Umar (رضي الله عنه) has reported that the Prophet said, "Muslims, keep yourself neat and clean." *[Tabrani]*

Hazrat Umama bin Shuraik (رضي الله عنه) has reported that when Allah's Messenger was asked whether they should make use of medical treatment, he replied, "Yes, servants of Allah, make use of medical treatment, for Allah has not made a disease without appointing a remedy for it with the exception of one disease, viz. old age." *[Ahmed, Tirmizi, Abu Dawud, Mishkât]*

Hazrat Ibn Abbas (رضي الله عنه) told that the Prophet was brought a dish containing *Sarid* (bread crumbled and mixed with soup which may have pieces of meat in it) and said, "Eat from its sides and not from the middle, for the blessing descends in the middle of it". *[Tirmizi]*

Adornment

Hazrat Jabir (رضي الله عنه) said Allah's Messenger came to pay them a visit, and seeing a dishevelled man whose hair was untidy he said, "Could this man not find something to make his hair lie down?" He saw a man wearing dirty clothes and said, "Could this man not find something to wash his garment with." *[Ahmad, Nasa'i]*

Hazrat Abu Hurairah (رضي الله عنه) has reported that the Messenger of Allah said, "One who has hair on his head and has a beard, should keep them in order". *[Mishkât]*

Exaggeration in Praise

Hazrat Abu Bakr (رضي الله عنه) told that when a man praised another in the Prophet's presence he said, "Woe to you, you have beheaded your brother (saying it three times). One who cannot help expressing praise should say he considers so and so is such and such, for Allah is the One who takes account of him if the one who praise him thinks he is deserving of praise; but he must not arrogate to himself Allah's right to declare anyone pure." *[Bukhari, Muslim]*

Contentment

Hazrat Abdullah bin 'Amr (رضي الله عنه) has reported Allah's Messenger saying "He is successful who has accepted Islam, been promised with sufficient for his want, and been made contented with what He has given him." *[Muslim]*

Aspersion

Hazrat Abu Hurairah (رضي الله عنه) has reported that the Prophet said, "One who will cast an aspersion on his slave (servant), although he may be innocent, i.e. he may not have committed that sin, then Allah, the Almighty will apply whips on his back. In addition, he said, "Attributing a vice to someone who does not have it is an aspersion". We shall remain aloof from it."

[Abu Dawud]

Respect for Old Men

Hazrat Anas (رضي الله عنه) has reported that the messenger of Allah said, "No youth will honour an old man because of his years without Allah appointing one to honour him when he is old".

[Tirmizi]

Helping an oppressor and oppressed

Hazrat Anas (رضي الله عنه) has reported that the Messenger of Allah said, "Help your brother whether he is acting wrongfully or is wronged", a man prostested, Messenger of Allah, I help him when he is wronged, but how can I help him when he is acting wrongfully?" He replied, "You can prevent him from acting wrongfully. That is your help to him." *[Bukhari, Muslim]*

Ridiculing the Afflicted

Hazrat Wasliah (رضي الله عنه) has reported that the Prophet said, "Do not display pleasure at your brother's misfortune and so have Allah showing mercy to him and bringing misfortune to you."

[Tirmizi]

Few Counsels

Hazrat Bara' bin A'azib (رضي الله عنه) has reported that the Messenger of Allah has commanded us to do seven things and has forbidden us not to do certain things. We have been commanded to:

1) Visit the sick, 2) follow the bier, 3) say when one sneezes, 4) fulfil the vow, 5) help the wronged, 6) spread salutation, and 7) accept invitation from one who invites. He has forbidden us to:

1) have a golden ring, 2) wear red clothes and making red saddle cover and 3) were *Qassi*, *Tafetta*,* embroidered silk and silk."

[All agreed]

Visiting the Friends

Hazrat Abu Razin (رضي الله عنه) told that Allah's Messenger said to him "Shall I not guide you to the means of supporting this affair by which you will obtain the best in this world and the next? (1) You must frequent the gatherings of those who make mention of Allah, (2) When you are alone cause your tongue to make mention of Allah as much as you can, (3) Love for Allah's sake. Are you aware, Abu Razin, that when a man goes out of his house to visit his brother he is accompanied by seventy thousand angels, all of them invoking blessings on him and saying, "O our Lord, he has united ties of friendship for Thy sake, so bring him near to Thyself? If you can employ your body in that way, do so."

[Mishkât]

A Muslim is a Mirror of another Muslim

Hazrat Abu Hurairah (رضي الله عنه) has reported Allah's Messenger as saying, "Each of you is the mirror of his brother, so he sees any fault in him he should wipe it away from him." *[Bukhari]*

Hazrat Al-Miqdam bin Ma'dikarb (رضي الله عنه) has reported that the Prophet said, "When a man loves his brother he should tell him that he loves him."

[Mishkât]

* A kind of silken cloth

Disapproval of Begging

Hazrat Abdul Muttalib bin Rabi'a (رضي الله عنه) has reported that Allah's Messenger said, "These *sadaqat* are peoples' impurities, (anatonement) for their sins and they are not lawful for Muhammad (ﷺ) and Muhammad's family". *[Muslim]*

One who begs without being in need, almost puts his hands in the sparks of fire. *[Baihaqi]*

Hazrat Abu Hurairah (رضي الله عنه) has reported that the Messenger of Allah said, "Swearing by that provider in Whose hand my soul is that if some one from you goes to the jungle with a rope and returns with a load of wood then he is better than one who begs from somebody whether he gives him any thing or refuse him." *[Malik]*

Hazrat Abu Zarr (رضي الله عنه) said that Allah's Messenger called him and laid a condition on him that he should not ask people for anything. When he agreed he said, "Not even for your whip when you drop it. You must dismount and get it yourself." *[Ahmad]*

Ibn al-Firasi said that al-Firasi (رضي الله عنه) asked Allah's Messenger whether he might beg, and the Prophet replied, "No; but if there is no escape from it, beg from the upright." *[Abu Dawud, Nasa'i]*

Smiling on seeing Muslim is Sadaqah

It occurs in tradition that smiling on seeing a Muslim is also *Sadaqah.* *[Muslim, Ahmad]*

Accepting Excuse

Hazrat Jabir (رضي الله عنه) has reported that Allah's Messenger said, "If anyone excuses himself to his brother and he does not excuse him (or does not accept his excuse), he will be guilty of a sin like that of him who takes an additional tax." *[Baihaqi]*

Iman to be followed by Action

Hazrat Abu Musa al-Asha'ari (رضي الله عنه) has reported Allah's messenger as saying that every Muslim must give *sadaqah.* He was asked how this could apply to one who had nothing and replied that he should work with his hands, gaining benefit for himself thereby, and give *sadaqah.* He was asked what would happen if he were unable to do this or did not do it, and replied that he should help one who was in need and sad. He was asked what he should do if he did not do that and replied that he should enjoin what is good. He was asked what he should do if he did not do that, and replied that he should refrain from evil, for that would be sadaqah for him. *[Bukhari, Muslim]*

Thankfulness

Hazrat Abu Hurairah (رضي الله عنه) has reported Allah's Messenger as saying, "He who does not thank people does not thank Allah." *[Mishkât, Tirmizi]*

Hazrat Usamah bin Zaid (رضي الله عنه) has reported Allah's Messenger as saying, "If one is done a kindness and expresses to his benefactor a desire that Allah may give him a good reward, he has fully expressed his commendation." *[Tirmizi]*

Intercession

Hazrat Abu Musa al-Ash'ari (رضي الله عنه) told that when a beggar or one who needed something came to the prophet he said, "If you make intercession you will be rewarded, for Allah decrees what He wishes by the tongue of His Messenger." *[Bukhari, Muslim]*

Whispering

Hazrat Abdullah bin Mas'ud (رضي الله عنه) has reported Allah's Messenger as saying "When three of you are together two of you must not talk privately ignoring the other till you are in among a number of people, so as not to grieve him.

[Bukhari, Muslim]

Use of Vessels of Silver and Gold

Hazrat Huzaifah told that Allah's Messenger forbade them to eat or drink from a vessel of silver or gold, or to wear or sit upon silk and brocade. *[Bukhari, Muslim]*

Hazrat 'A'isha (رضي الله عنها) has reported, in a lengthy tradition, that the Prophet said, "The one who will have the worst position in Allah's estimation on the Day of Resurrection will be the one whom people left alone for fear of the harm he might do". A version has, for fear of his ribaldry". *[Bukhari, Muslim]*

Uncalled for Praise

Hazrat Al-Miqdad bin al-Aswad (رضي الله عنه) reported Allah's Messenger as saying, "When you see those who are given to praising peoples, throw dust in their faces." *[Muslim]*

Hazrat Anas (رضي الله عنه) has reported Allah's Messenger as saying, "When a reprobate is praised the Lord most high is angry, and the Throne shakes on account of it." *[Baihaqi]*

Health and Perfume

It appears in a tradition that the Prophet said, "Allah is good and likes what is fragrant; (Allah is) clean and likes cleanliness; (Allah) is merciful and likes mercy; (Allah) is Bountiful and likes bounty; so keep your house and courtyard neat and clean." *[Zâd-ul-Ma'âd]*

Hazrat Abu Hurairah (رضي الله عنه) has reported Allah's Messenger as saying, It is a duty for every Muslim to bathe once a week, washing his head and his body." *[Bukhari, Muslim]*

Transfer of Property

If you happen to sell a house or land being unsuitable, then it is advisable that you, immediately thereafter, purchase another house or land as it is difficult to retain the sale-proceeds which may be squandered for nothing. *[Ibn-e-Majah]*

Self Respect

It has been reported that the Prophet said, "Do not depend on the advice of others but become yourself a man of sound judgement and determination, and do not go to take meals with anybody unless invited. You say that you will do good to one who does good to you and will do wrong to one who does wrong to you, but you cultivate the habit of not only doing good to one who does good to you but to him also who does wrong to you." *[Mishkât, Tirmizi]*

Life of Ease

Hazrat Mu'az bin Jabal (رضي الله عنه) has reported that when Allah's Messenger sent him to the Yemen he said, "Beware of living sumptuously, for Allah's servants do not live sumptuously. *[Ahmad, Mishkât]*

Giving Feast to Each Other

Hazrat Hamza bin Suhaib (رضي الله عنه) has reported that the Messenger of Allah said, "Muslims, among you, there are good people who give feasts to each other and when they meet salute each other." *[Ibn Sa'ad]*

Etiquette for Supplication

The best manners for supplication are to have lawful earnings, to be truthful, to supplicate with the core of one's heart, not to make haste in receiving an answer, to praise Allah, the Almighty in the beginning and to beseech blessings on the Prophet, his family and Companions etc.

Hazrat Ibn Abbas (رضي الله عنه) has reported Allah's Messenger as saying, "When you make requests of Allah do so with the palms of your hands and not the back upward, and when you are finished wipe your faces with them." *[Abu Dawud]*

Indolence

Abdullah bin Buraidah told that a man asked Hazrat Fadalah bin 'Ubaid why it was he saw him dishevelled and he replied that Allah's Messenger had forbidden them to indulge much in

luxury. He asked why it was he saw him unshoed and he replied that Allah's Messenger used to command them to go barefoot at times. [Abu Dawud]

Hazrat Abdullah bin Masud (رضي الله عنه) said; At the battle of Badr there was one camel to every three men of us. Abu Lubabah and Ali bin Abu Talib (رضي الله عنه) were the travelling companions of Allah's Messenger, and then his turn to dismount came they would offer to walk instead of him, but he would reply you are not stronger than I am, and I am not more able to dispense with the reward than you are." [Sharh-us-Sunnah]

Lawful Earning

Hazrat 'Abdullah bin Mas'ud (رضي الله عنه) has reported Allah's Messenger as saying, "Trying to earn a lawful livelihood is an obligatory duty in addition to the duties which are obligatory." [Baihaqi, Mishkât]

Hazrat Abdullah bin Mas'ud (رضي الله عنه) has reported Allah's Messenger as saying, "No man who acquires unlawful property and gives some of it in alms will have it accepted from him, neither will he receive a blessing for it if he contributes some of it, and if he leaves some of it behind him it will be his provision for hell. Allah does not obliterate an evil deed by an evil one, but He obliterates an evil deed by a good one. What is impure does not obliterate what is impure." [Ahmad, Mishkât]

Hazrat Khaula (رضي الله عنها) daughter of Qais told of hearing Allah's Messenger say, "This property is fresh and sweet and he who gets it in a proper way will be blessed in it, but he who improperly acquires such property of Allah and His Messenger as his soul wishes will have nothing but hell on the Day of Resurrection." [Tirmizi]

Hazrat Ka'b bin Malik (رضي الله عنه) told that he said, "Messenger of Allah, to make my repentence complete (refers to his withdrawal from the expedition to Tabuk without a valid reason) I should divest myself of my property as *sadaqah* for Allah and His Messenger". Allah's Messenger replied, "Retain

some of your property, for that will be better for you". So he said he would retain the portion he had at Khaiber. (Bukhari, Muslim) This is a part of a long tradition.

Hazrat Huzaifah (رضي الله عنه) has related that the Prophet said, "It is not becoming of a Muslim that he should demean himself." He was asked as to what it meant. He replied, "Demeaning oneself is that one exposes himself to acalamity which he is unable to endure." *[Tirmizi]*

Simplicity

Hazrat Abu Umama (رضي الله عنه) has reported the Messenger of Allah as saying, "Leading simple life belongs to *Imân*." *[Abu Dawud]*

Innovation

Hazrat Jabir (رضي الله عنه) has reported Allah's Messenger as saying, "To proceed: The best discourse is Allah's book, the best guidance is that given by Muhammad, and the worst thing are those which are novelties. Every innovation is error." *[Muslim]*

Innovation Forbidden

Hazrat 'A'isha (رضي الله عنها) has reported Allah's Messenger as saying, "If anyone introduces into this affair of ours any thing which does not belong to it, it is rejected." *[Bukhari, Muslim]*

Holy Prophet's Science of Medicine

Treatment of Diseases by Du'a and Drugs

The Holy Prophet (ﷺ) used to provide remedy in three ways: firstly, from natural medicine generally termed i.e. from *ad'iyah* (prayers other than liturgical) *Azkâr* (remembering of Allah) and *ayat* from the Quran and thirdly, both from drugs and *ad'iyah* (supplication).

Healing by Ad'iyah (supplications)

Of all the things descended on the earth, the Holy Quran is the most universal, most useful and most magnificent thing as Allah has Himself laid:

وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ

(And we reveal of the Qur'an that which is a healing and mercy for believers....) *(Quran, 17:82)*

The reason why the Holy Qur'an is a panacea is that blessings sought through the recitation of the Holy Qur'an serve as a cure and remedy for a number of ailments and maladies. The Holy Prophet (Saw) is stated to have said that one who is not cured even with the incantation of the Holy Qur'an, Allah, the Almighty will not bless him with recovery at all. It occurs in a tradition that Surah Fatiha is a cure all'. According to authentic traditions Surah Fatiha serves as a remedy for the unconsciousness caused by poisionous insect bites as well as for mental derangement. Hazrat Ali (ﷺ) has stated in a *marfu'* tradition that Qur'an is the best remedy.

Seeking remedy through the recitation of (*Mu'awwi-zatain*) which are the names of Allah is the spiritual science of medicine provided these are recited with the confidence by pious and godly persons. Such persons are, however, not ordinarily available, so people run after local medical treatment and do not look for spiritual remedy. Mean *Surat-ul-Falaq* (113) and *Surat-ul-Nâs* (114) and *Surat-ul-Kafirun* (109) and (*Mu'awwizatain*).

The Ulama have held that Du'a for recovery is lawful subject to three conditions; (1) The Du'a is accompanied with the recitation of the Qur'an also with the names and attributes of Allah, irrespective of the language but that their meanings are fully followed. (2) The Du'a is made with the firm belief that the real benefactor is Allah, the Almighty. (3) The efficacy of Du'a depends on the Will of Allah and divine decree.

The authority for amulets is derived from the traditions. It has been reported that Hazrat Ibn Masud (ﷺ) used to teach the boys who were sensible enough while in the case of others he used to write on a piece of paper and suspend it round their necks.

Exorcising for Evil Eye

Hazrat 'A'isha (رضی اللہ عنہا) has said: The Prophet gave us command that we should use a spell against the evil eye.

[Bukhari, Muslim]

Asma, daughter of Abdullah, said, "Messenger of Allah, Jafar's children are readily susceptible to the influence of evil eye, so may I use a spell for them?" He replied, "Yes, for if anything could get ahead of the decree the evil eye could."

[Ahmad, Tirmizi, Ibn-e-Majah]

The Holy Prophet said: Seek remedy for your patients through *sadaqah*. *[Al-Targhib, wat-Tarhib]*

When someone is afraid that the person upon whom he is casting a glance may not come under the influence of his own evil eye, he should get rid of the evil through of his own evil eye, he should get rid of the evil through the supplication (Du'a) اَللّٰهُمَّ بَارِكْ عَلَيْهِ (O Allah, bless him).

It has been reported that when Sahl bin Hunaif (رضی اللہ عنہ) fell a prey to the evil eye of 'Amir bin Rabi'ah (رضی اللہ عنہ), the Messenger of Allah called the latter and said, "Why does one of you kill his brother? Why did you not invoke a blessing?" (i.e. you did not say. اَللّٰهُمَّ بَارِكْ عَلَيْهِ Bathe on his behalf.)

[Sharh-as-Sunnah]

The influence of evil eye is also removed by reciting,

مَاشَاءَ اللّٰهُ لَا قُوَّةَ إِلَّا بِاللّٰهِ

(How well Allah has wished! There is no might and no power except in Allah).

Prophet's Remedy of Evil Eye

The Holy Prophet (ﷺ) used to remedy evil eye through recitation of مُعَوِّذَتَين i.e. those ayat and phrases which mean seeking Allah's shelter from *Sharur* (evils) e.g. مُعَوِّذَتَين *Surat-al-Falaq* (113) and Surat-ul-Nas (114), *Surat Fatiha* (1) آية الكرسى

Throne verse (255:11) etc. The *Ulama* have held that most effective and most magnificient supplication for recovery is recitation of *Surah Fatiha*, Throne verse and *Mu'awwizatain.*

The Prophet (ﷺ) used *ruqyah* (spell) and *du'a* (supplication) for all bodily ailments and one should look for *adiyah* (supplications) for specific ailments including anxieties, and affliction in the various collections of traditions.

[Madârij-un-Nubuwwah]

The Holy Prophet's specific Du'a for Evil Eye, Anxieties, Diseases and Afflictions

أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً

لَا يُغَادِرُ سَقَمًا (مدارج النبوة)

(O Provider of people remove the trouble, and bestow recovery. Cure is from Thee and there is no cure excepting Thine. Bestow such recovery as may not leave behind the slightest trace of disease).

The Practice of Reciting لَا حَوْلَ وَلَا قُوَّةَ

Hazrat Abu Hurairah (رضي الله عنه) has related that the Messenger of Allah said, لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ (There is no might and no power except in Allah) is a remedy for ninety nine diseases, the lightest of which is anxiety. He said that Allah's Messenger offered to guide him to a word from under the Throne which was part of the treasure of Paradise, it being, لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ (There is no might and no power except in Allah)." *[Mishkât]*

Ulama have therefore, expressed an opinion that this phrase is the best helper. *[Madârij-un-Nubuwwah]*

Ayat-al-Kursi (Throne Verse) 255:2

It occurs in a tradition that whoever, in trouble, recites *Ayat-al-Kursi* and the two verses at the end of Surah al-Baqarah, Allah, the Almighty will redress his grievances. *[Madârij-un-Nubuwwah]*

Comprehensive Du'a

Hazrat Sa'd (رضي الله عنه) has reported Allah's Messenger as saying that no Muslim will supplicate Allah for anything and fail to receive an answer when he uses Zun-Nun's [Prophet Yunus (عليه السلام)] supplication when he was in the belly of the fish:

لَا إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظّٰلِمِيْنَ۔

(There is no god but Thee to whom be the glory. I was indeed a wrong-doer." (Quran, 21:87) *[Ahmad, Tirmizi]*

Du'a for Indigence

Hazrat Ibn Umar (رضي الله عنه) has reported that someone came to the Messenger of Allah and told him that the world has turned its back towards him and abandoned him. The Messenger of Allah told him, "Where did you lose the prayer of angels and (*Tasbih-e-Khalaeq*) due to which they are given sustenance? Thereafter he said, "Recite the following du'a hundred times at the sunrise:

سُبْحَانَ اللهِ وَبِحَمْدِهٖ سُبْحَانَ اللهِ الْعَظِيْمِ وَبِحَمْدِهٖ أَسْتَغْفِرُ اللهَ۔

And then, the world will come to you humiliated and down trodden. The person then went away and turned up after a lapse of time and said, "O Messenger of Allah! The world (wealth) has come to me in so abundance that he does not know where to keep it."

The practice of the pious elders has been to recite this du'a between the *Sunnat-e-Mu'akkadah* and obligatory *raka'hs* of Salât-ul-Fajr. It is advisable to recite a rosary of—

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيْمِ۔

(There is no might and power except in Allah). Regarding the latter it occurs in a tradition that this would be responsible for deliverance from all sins and in abundance of sustenance. This is in fact a result of repentance because sins cause decrease in sustenance as also various types of anxieties and tribulations.

[Madârij-un-Nubuwwah]

Du'a for Headache

It has been reported in a tradition that the Messenger of Allah when suffering from headache used to seek refuge in Allah through the following Du'a:

بِسْمِ اللهِ الْكَبِيْرِ وَأَعُوْذُ بِاللهِ الْعَظِيْمِ مِنْ كُلِّ عِرْقٍ نَعَّارٍ وَّمِنْ شَرِّ حَرِّ النَّارِ

(In the name of Allah Who is great (*Kabir*) and I seek refuge in Allah, the Great (*'Azim*) from nervous tension and from the evil of the heat of fire).

Du'a for Every Ailment and Calamity

Hazrat Aban bin 'Usman (رضي الله عنه) said, he heard his father quoting Allah's Messenger as saying that if anyone says three times every morning and evening :

بِسْمِ اللهِ الَّذِيْ لَا يَضُرُّ مَعَ اسْمِهٖ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ

(In the name of Allah, when whose name is mentioned nothing in earth or heaven can cause harm, and He is the Hearer, the Knower) he will not be harmed by anything. Abu Dawud's version has, "He will not suffer sudden affliction till the morning and if anyone says it in the morning he will not suffer sudden affliction till the evening." *[Mishkât]*

Du'a before Taking Meals

Hazrat Abdullah bin Mas'ud (رضي الله عنه) said that when victuals are placed before one, he should recite the following:

بِسْمِ اللهِ خَيْرِ الْأَسْمَاءِ فِي الْأَرْضِ وَالسَّمَاءِ لَا يَضُرُّ مَعَ اسْمِهٖ دَاءٌ اَللّٰهُمَّ اجْعَلْ فِيْهِ رَحْمَةً وَّشِفَاءً

(In the name of Allah being the best of all names on earth and in heavens; with His name, no ailment causes harm. O Allah bestow remedy and blessing on it).

And, nothing will cause any harm (to him).

[Madârij-un-Nubuwwah]

Du'a for Toothache

Hazrat Abdullah bin Rawaha (رضی اللہ عنہ) has reported that he told the Messenger of Allah that he was having toothache; then the Messenger of Allah placing his hand on the afflicted cheek, recited the following seven times,

اَللّٰهُمَّ اَذْهِبْ عَنْهُ مَا يَجِدُ وَفُحْشَهُ بِدَعْوَةِ نَبِيِّكَ الْمِسْكِيْنِ الْمُبَارَكِ عِنْدَكَ

(O Allah, remove the cause and effect of the trouble of this person through the Du'a of this weak prophet of yours which, according to you, is full of blessings).

Allah, the Almighty removed his trouble before the Holy Prophet lifted his hand. *(Madârij-un-Nubuwwah)*

Diseases and their Remedies

The Holy Prophet's (ﷺ) practice was to provide medical treatment to his family members and Companions including himself. He mostly suggested single drugs.

Idea about Food in the Belly

Hazrat al-Miqdam bin Ma'dikarb has related that he heard Allah's Messenger say, "A human being has not filled any vessel which is worse than a belly. Enough for the son of Adam are some mouthfuls which can keep his back straight; but if there is no escape he should fill it a third with food, a third with drink and leave a third empty." *[Tirmizi, Ibn-e-Majah]*

Food for Patients

Hazrat 'Uqbah bin Amir (رضی اللہ عنہ) has reported Allah's Messenger as saying, "Do not force your invalids to eat for Allah Most High gives them food and drink." *[Tirmizi]*

There is no cure in Unlawful Things

It occur in traditions that the Holy Prophet (Saw) was asked about mixing wine in medicines and he said: "This is a disease (in itself) and not a remedy." *[Tirmizi, Abu Dawud]*

In addition to the above it has been reported from the Holy Prophet (ﷺ) that he said, "Allah may not bestow recovery on him who uses wine as a medicine." *[Zâd-ul-Ma'âd]*

Use of Milk in Disease

It has been reported from Hazrat 'A'isha (رضي الله عنها) that the Holy Prophet said: "*Talbinah* gives rest to an invalid's heart and removes some of his grief." *[Bukhari, Muslim]*

Note: *Talbinah* is a kind of gruel made of flour or bran and milk sometimes having honey mixed with it.

Whenever he was told that someone is ailing and does not take food, he used to say, "He should be given *Talbinah* (diet mixed with milk) and that I swear by Allah in whose hand my soul is, that this washes your stomach in the manner you clean dirt from your face." *[Zâd-ul-Ma'âd]*

Virtues of Honey

Hazrat Abu Hurairah (رضي الله عنه) has related that the Messenger of Allah said, If anyone licks honey three mornings every month, he will not be afflicted with any serious trouble." *[Mishkât]*

Holy Qur'an and Honey as Remedies

Hazrat Abdullah bin Mas'ud (رضي الله عنه) has reported Allah's messenger as saying, "Make use of the remedies; honey and Qur'an." *[Ibn-e-Majah]*

Disease and Bad Omen

Hazrat Sa'd bin Malik (رضي الله عنه) has reported Allah's Messenger as saying, "There is no *Hamma*, no infection and no evil omen, but if anything is affected by an evil omen it is a house, a horse, and a woman." *[Abu Dawud]*

Note: *Hamma* means an owl or night bird which is supposed to frequent graves.

Efficiency of Nigella

Hazrat Abu Hurairah (ﷺ) has reported that he, heard the Messenger of Allah as saying, "Nigella seed is a remedy for every disease but Sam". Ibn Shihab said Sam is death and the Nigella seed is *Shuniz*". *[Bukhari, Muslim]*

Hazrat Zaid bin Arqam told that Allah's Messenger ordered them to treat pleurisy with sea costus and olive oil. *[Tirmizi]*

Use of Spells

Hazrat 'Auf bin Malik al-Ashja'i (ﷺ) has reported the Messenger of Allah as saying, "There is no harm in spells so long as they involve no polytheism." *[Muslim]*

Unlawful Ingredients in Medicine Forbidden

Hazrat Abu Darda (ﷺ) has reported the Messenger of Allah as saying, "(Allah be pleased with him) has reported the Messenger of Allah, "Allah has sent down both the disease, so treat your disease medically, but use nothing unlawful."

[Abu Dawud]

Remedy for Weakness of Heart

Hazrat Sa'd (ﷺ) said: When I was ill the prophet came to visit me, and putting his hand between my nipples so that I felt its coolness of my heart, he said, "You are suffering from a heart disease. Go to al-Haris bin Kaladah who belongs to Saqif, for he practices medicine and get him to take seven of the 'ajwah dates of Madinah and pound them together with their stones, then administer them to you." *[Abu Dawud]*

Hazrat Abu Hurairah (ﷺ) has reported Allah's Messenger as saying, "The 'ajwah dates come from Paradise and contain cure for poison" *[Tirmizi]*

Hazrat Sa'd (ﷺ) told of hearing Allah's Messenger say, "He who has a morning meal of seven 'ajwah dates will not suffer harm that day through poison or magic. *[Bukhari, Muslim]*

Hazrat Abu Hurairah (ﷺ) has reported that when some of the Companions of Allah's Messenger remarked to him that truffles are the Smallpox of the earth he replied, "Truffles are a kind of ***manna***, and their juice is a remedy for the evil eye. The *'ajwah* dates come from Paradise, and they are a remedy for poison." Hazrat Abu Hurairah said that he took three, five or seven truffles, pressed them, put their juice in a bottle, and applied it as an eye lotion to a slave girl of his who was blear-eyed, and she recovered. *[Tirmizi]*

Epilepsy

The Holy Prophet lip often used to recite the following in the ear of afflicted persons:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

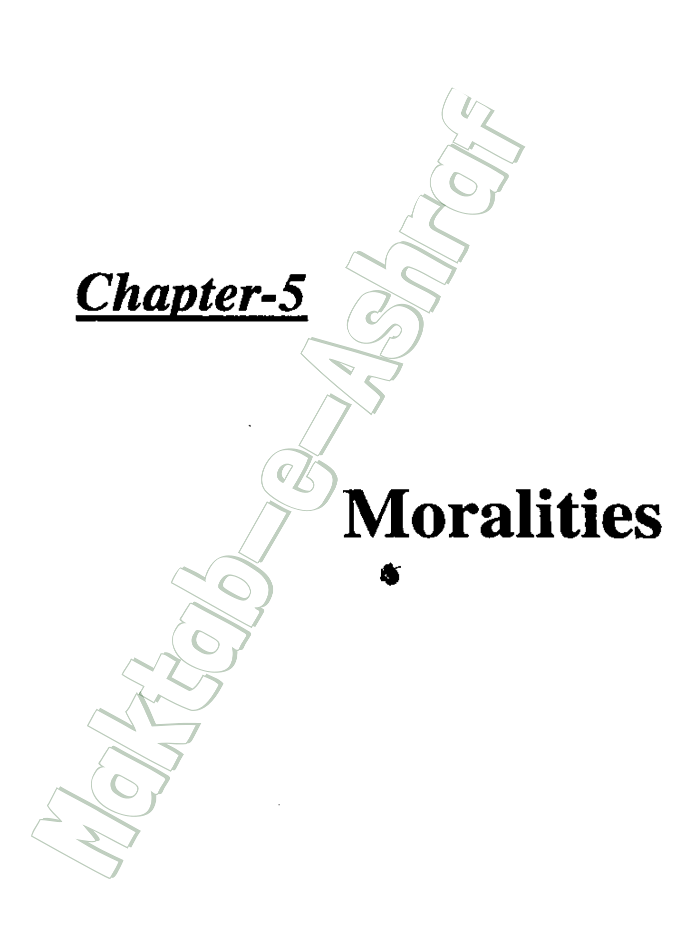
(Deemed ye then that we had created you for naught, and that ye would not be returned unto Us? *[23:115, Zâd-ul-Ma'âd]*

Flies

Hazrat Abu Hurairah (ﷺ) has reported that the Messenger of Allah said, "Whenever a fly falls in the vessel of anyone of you, then pick it out after giving it a dip, because one of its wings has a disease while the other wing is a remedy."

[Zâd-ul-Ma'âd]

Chapter-5



Moralities

Good Manners

Good Character

Hazrat 'A'isha (ﷺ) has related that she heard Allah's Messenger say, "By his good character a believer will attain the degree of one who prays during the night and fast during the day."
[Abu Dawud]

The Messenger of Allah (ﷺ) is reported to have said: Among those of you who are dearest to me and (will be) nearest to me in the hereafter are those who have the best character, and among those of you who are most abhorable to me and (will be) farthest from me in the hereafter are those who do not possess good character. *[Bahishti Zewar]*

Hazrat Abu Hurairah (ﷺ) has related that the Messenger of Allah, said, The believers whose faith is most perfect are those who have the best character. *[Abu Dawud, Mishkât]*

Hazrat 'A'isha (ﷺ) has related that Allah's Messenger used to say, "O Allah, as Thou hast made my form beautiful so make my character beautiful." *[Ahmad]*

A man of Muzaina told that Allah's Messenger was asked what was the best a human being was given and he replied, "A good character." *[Baihaqi, Mishkât]*

Hazrat Mu'az bin Jabal (ﷺ) has related that the best injunction Allah's Messenger gave him when he put his foot in the stirrup* was, "Treat people well, Mu'az." *[Malik, Mishkât]*

Those Deserving the Protection of Allah

Hazrat Abu Hurairah (ﷺ) has related that the Messenger of Allah said: there are seven categories of persons whom Allah

* The reference is to his departure to take up an administrative post in the Yemen.

will provide peace under the shade of His mercy on the Day of Judgement when there will be no shade other than His. They are: (1) a just and fair ruler, (2) A youth grown up in regular devotion (i.e. who had been a devout from the very boyhood and remained so even during his youth and the frenzies of youth did not distract him from devotion). (3) A believer who has his heart in the mosque even after leaving it until he returns to it. (4) The two persons who loved each other for the sake of Allah, joined ties of relationship (for the sake of Allah), (i.e. their ties of relationship do not depend on seeing each other like those of wordly men but their condition is that they love each other when they are together and their hearts are full of love (for the sake of Allah) even when they are away from each other). (5) That servant of Allah who when remembers Allah in loneliness, tears gush forth in his eyes. (6) That servant of Allah who, when invited for an unlawful action by a woman possessing both beauty and position, said, 'I fear Allah (so I cannot go forward for unlawful), (7) that son of Adam who gives *sadaqah* with his right hand concealing it from his left as to what the right hand is giving in the name of Allah and to whom it is giving." *[Bukhari, Muslim]*

Right Guidance

Hazrat Abu Hurairah (رضي الله عنه) has reported Allah's Messenger as saying, "If anyone summons others to follow right guidance, his reward will be equivalent to those of the people who follow him without their rewards being diminished in any respect on that account; and if anyone summons others to fellow error the sin of which his guilty will be equivalent to those of the people who follow him without their sins being diminished in any respect on that account. *[Muslim, Mishkât]*

Favour

Hazrat Huzaifah (رضي الله عنه) has reported Allah's Messenger as saying, "Do not be peoples without minds of your own saying that if others treat you well you will greet them well and that if they

do wrong you will do wrong but accustom yourselves to do good if people do good and not to do wrong if they do evil."

[Tirmizi, Mishkât]

Hazrat Abu Hurairah (رضي الله عنه) has reported Allah's Messenger as saying, "He who strives on behalf of a widow and a poor person is like one who strives in Allah's path". He said he thought that he added, "Like one who prays during the night without growing slack and like one who fasts without breaking his fast." *[Bukhari, Muslim, Mishkât]*

Confidence in Allah and Submission to His Will

Hazrat Ibn Abbas (رضي الله عنه) has reported Allah's Messenger as saying, "Seventy thousand of my people will enter Paradise without being taken no account. They are those who do not use spells or take omens, but put their trust in their Lord."

[Bukhari, Muslim, Mishkât]

Hazrat Sa'd (رضي الله عنه) has reported Allah's Messenger as saying, "Part of the happiness of a son of Adam consists in his pleasure with what Allah has decreed for him, part of the misery of a son of Adam consists in his abandonment of asking Allah's blessing, and part of the misery of a son of Adam consists in his abandonment of asking Allah's blessing, and part of the misery of a son of Adam consists in his displeasure with what Allah has decreed for him." *[Ahmad, Tirmizi, Mishkât]*

Good Manner of Conduct

Hazrat Abdullah bin Sarjis (رضي الله عنه) has reported the Prophet as saying, "A good manner of conduct, deliberation and moderation are a twenty fourth part of prosperity."

[Tirmizi, Mishkât]

Truthfulness and justice

The Holy Prophet (ﷺ) has said: My Ummah will keep on flourishing as long as it retains the following three characteristics — (1) they speak the truth when they talk, (2) they administer justice when they decide the affairs of the

people; and (3) they are merciful on weaklings when a request for mercy is made. *[All agreed, Abu Ya'lâ]*

Restraint

The Holy Prophet (ﷺ) has said: No deed of a man will be of any avail if he does not possess the following three characteristics — (1) he does not indulge in sexual immorality, (2) he forbears if some foolhard attacks him; and (3) he deals with people gentlemanly. *[Tabrani]*

Guarantee for Paradise

Hazrat 'Ubada bin Samit (رضي الله عنه) has reported the Prophet as saying, "If you guarantee me six things on your part, I shall guarantee you Paradise. Speak the truth when you talk, keep a promise when you make it, when you are trusted with something fulfil, your trust, avoid sexual immorality, lower your eyes and restrain your hands from injustice." *[Mishkât]*

Tidings for Paradise

It has been reported in a tradition that one day the Holy Prophet (SAW) mentioned about the beauties and grandeur of Paradise. One of the Companions Present there asked impatiently, "Who will get this Paradise, O Messenger of Allah!" He replied, "Anyone who has pleasant speech, provides food to the hungry, fasts mostly and observes prayer at a time while the rest of the world is asleep." *[Tirmizi]*

Trustfulness, Trustworthiness, Falsehood and Breach of Trust

Hazrat Abdullah bin Mas'ud (رضي الله عنه) has reported that Allah's Messenger as saying, "Adhere to truth, for truth leads to good deeds and good deeds lead him who does them to Paradise. If a man continues to speak the truth and makes truth his object he will be recorded in Allah's presence as eminently truthful. Avoid falsehood, for falsehood leads to wickedness and wickedness leads to hell; and if a man continues to speak

falsehood and makes falsehood his object he will be recorded in Allah's presence as a great liar." *[Bukhari, Muslim, Mishkât]*

True Love of Allah and His Messenger

Hazrat Abdur Rahman bin Abu Qurad (رضی اللہ عنہ) has told that the Prophet performed ablution one day and his companions began to wipe themselves with the water he had used. The Prophet asked then what indulged them to do so, and when they replied that it was love for Allah and His Messenger, he said, "If anyone is pleased to love Allah and His Messenger, he said, "If anyone is pleased to love Allah and His Messenger, or rather to have Allah and His Messenger love him, he should speak the truth when he tells anything, fulfil his truth when he is put in a position of trust, and be a good neighbour." *[Baihaqi]*

Trust

Hazrat Jabir (رضی اللہ عنہ) has related that the Messenger of Allah said, "When a man tells something and then departs is a trust."
[Tirmizi, Abu Dawud, Mishkât]

Hazrat Anas (رضی اللہ عنہ) has reported that Allah's Messenger seldom addressed us without saying, "He who is not trustworthy has no faith, and he who does not keep his covenant has no religion.
[Baihaqi]

Regard for Age

Hazrat Ibn Abbas (رضی اللہ عنہ) has related that the Messenger of Allah said, "He does not belong to us who does not show mercy to our young ones and respect to our old ones, who does not recommend what is reputable and prohibit what is disreputable.
[Tirmizi]

Modesty and Shame

Hazrat Zaid bin Talha (رضی اللہ عنہ) has reported Allah's Messenger as saying, "Every religion has a character, and the character of Islam is modesty." *[Malik, Mishkât]*

It has been reported that the Holy Prophet (SAW) said, "When Allah wills to do away with any of his servants He withdraws modesty from him. With the departure of modesty from him he becomes low and abhorable in the eyes of the people. When he reaches such a stage, then the trait of trustworthiness is withdrawn from him. When he loses trustworthiness, he starts indulging in breach of trust and fraud. Thereafter, the characteristic of mercy is taken away from him, with the result that condemned fellow wanders about hopelessly. When you see him moving from door to door in this state, then take it that time is near when his relationship with Islam is withdrawn from him." *[Ibn-e-Majah]*

Hazrat Abdullah bin Mas'ud (رضي الله عنه) has reported that the Messenger of Allah said, "Be as modest towards Allah as is due to Him". Those present said, "Praise be to Allah — we are modest towards Allah." The Messenger of Allah thereupon said, "Not like this (i.e. the meaning of modesty is not so restricted as you have taken it to be) but being modest towards Allah makes it obligatory on you to take care of your mind and the thoughts arising in your mind, as also take care of your belly and all that with which it is filled (i.e. guard against evil thoughts and unlawful good), as also remember death and all that happens in grave after death, and one who has the hereafter as his object, will abandon the comforts and luxuries of worldly life, will prefer prosperity in the life hereafter to the ease in this momentary life and will do accordingly. So one who did like this, take it that he fulfilled the call of modesty towards Allah." *[Tirmizi]*

Easy Disposition

Hazrat Jabir (رضي الله عنه) has reported the Prophet as saying, "He who is deprived of gentleness is deprived of good." *[Muslim, Mishkât]*

Hazrat Abdullah bin Mas'ud (رضي الله عنه) has reported that Allah's Messenger said, "Shall I not tell you who is kept away from

hell and from whom hell is kept away? From everyone who is gentle and kindly, approachable and of easy disposition."

[Ahmad, Tirmizi, Mishkât]

Fulfilment of Promise and otherwise

Hazrat Zaid bin Arqam (ﷺ) has reported that the Messenger of Allah said, "When a man makes a promise to his brother with the intention of fulfilling it, but does not do so, and does not come at the appointed time, he is guilty of no sin."

[Abu Dawud]

Note: The point here is that while the intention was good something came in the way.

Humility

Hazrat Iyad bin Himar al-Mujashi'i (ﷺ) has reported Allah's Messenger as saying, "Allah has revealed to me that you must be humble, so that no one boasts over another, or oppresses another."

[Muslim, Mishkât]

Hazrat Umar (ﷺ) said when he was on the pulpit: You people must be humble towards another, for I heard Allah's Messenger say, "He who is humble for Allah's sake will be exalted by Allah, for though he considers himself lowly he is great in the eyes of men; but he who is proud will be abased by Allah, for though he considers himself great he is lowly in the eyes or men to such an extent that he is of less value in their estimation than a dog or a pig."

[Mishkât]

Being deprived of Allah's Pardon

Hazrat Abu Hurairah (ﷺ) has reported that the Messenger of Allah said, "There are three types of people to whom Allah will not speak on the Day of Resurrection and whom He will not purify (a version has, and at whom He will not look'), and they will have a painful punishment: an old man who commits fornication, a king who is a great liar, and a poor man who is proud."

[Muslim, Mishkât]

Hazrat Abdullah bin Abbas (رضي الله عنه) has related that the Messenger of Allah said, "A blessing which is preached by and followed by will not be questioned on the Day of Judgement."

[Ibn Hibban]

Patience

Hazrat Abu Hurairah (رضي الله عنه) has reported Allah's Messenger as saying, "Shall I not guide you to something for which Allah blots out sins and raises men's ranks?" When his hearers expressed their desire that he should tell them he said, "Performing complete ablution although circumstances make it difficult,* travelling far to mosques, and looking expectantly to the next time of prayer after prayers have been said. That is the defence of the frontier." *[Muslim, Tirmizi]*

Note: 'Defence of the frontier' is meant in spiritual sense, as a defence against infidelity and wrong-doing.

Hazrat Abu Musa al-Ash'ari (رضي الله عنه) has reported Allah's Messenger as saying, "When a man's child dies Allah Most High asks His angels whether they have taken His servants's child and they reply that they have. He then asks whether they have taken the fruit of his heart (children or grand children) and when they reply that they have, He asks what His servant said. On their replying that he praised Allah and aid, We belong to Allah and to Him do we return." Allah says, "Build a house in Paradise for my servant and call it the House of Praise."

[Ahmad, Tirmizi]

Hazrat Ibn Abbas (رضي الله عنه) has related that the Holy Prophet said, "There are four things such that if one gets them one gets the good of this world as well as of the hereafter. These things are: a heart that is thankful, a tongue that remembers Allah constantly, a person who is patient in the face of hardships and a wife who does not willingly misappropriate her husband's trust in his belongings as well as in her body.

[Baihaqi, Hayât-ul-Muslimeen]

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* Performing ablution at such time is an example of patience.

Summary

A human mind is never blank. Sometimes conditions are agreeable and at other times disagreeable. In the former case, he has been advised to be thankful while in the latter he should have patience. It means that thankfulness and patience are to be the regular features of a man's every day life. Never forget this aspect of human life and then see for yourself how peaceful your life becomes. *[Hayât-ul-Muslimeen]*

The Holy Prophet (ﷺ) said, "Allah will strengthen the endurance of him who shows endurance. No one has been given a better or more ample gift than endurance."
[Bukhari, Muslim]

Patience and Gratitude

Hazrat Abu Hurairah (رضي الله عنه) has reported Allah's Messenger as saying, "When one of you looks at someone who is superior to him in property and appearance, he should look at someone who is inferior to him." *[Bukhari, Muslim]*

A version by Muslim has, "Look at those who are inferior to you and do not look at those who are superior to you, for that is more liable to keep you from despising Allah's favour to you."

Hazrat Suhaib (رضي الله عنه) has related that Allah's Messenger said, "It is remarkable that everything turns out well for a believer while that applies only to a believer. If happiness befalls him he gives thanks and it turns out well for him, and if misfortune befalls him he shows endurance and it turns out well for him. *[Muslim]*

Hazrat Abdullah bin Abbas (رضي الله عنه) has reported that the Messenger of Allah said, "If any servant of Allah is afflicted with some bodily or pecuniary trouble and does neither make a mention of it to anybody, nor complains about it, then Allah has taken upon Himself that He would pardon his sins."
[Mu'jum-e-Ausat, Tabrani]

Hazrat Usamah bin Zaid (رضي الله عنه) said the Prophets daughter sent him a messenger telling him that a son of hers was dying and

asking him to come to them. He sent her a greeting, saying at the same time, "What Allah has taken belongs to Him what He has given belongs to Him and He has an appointed time for everyone, so let her show endurance and seek her reward from Allah. She then sent adjuring him to come to her, and he got up to go accompanied by Sa'd bin 'Ubadah, Mu'az bin Jabal, Ubayy bin Ka'b, Zaid bin Sabit and some other men. The boy whose soul was disquieted or restless (i.e. who was on point of death) was lifted up to Allah's Messenger whose eyes overflowed with tears. Sa'd said, "What is this, Messenger of Allah?" He replied, "This is compassion which Allah has placed in the hearts of His servants. Allah shows compassion only to those of His servants who are compassionate". (Those who are stone hearted and devoid of mercy, will not be entitled to Allah's Mercy). *[Bukhari, Muslim]*

Generosity and Miserliness

Hazrat Abu Hurairah (رضي الله عنه) has reported Allah's Messenger as stating that Allah Most High had said, "If you spend (on others) son of Adam, I shall spend on you." *[Bukhari, Muslim]*

Hazrat Abu Hurairah (رضي الله عنه) has reported that the Messenger of Allah said, "Niggardliness and faith will never be combined in the heart of a servant of Allah." *[Sunan Nasa'i]*

Contentment and Self Satisfaction

Hazrat Abu Sa'eed al-Khudri (رضي الله عنه) is reported to have said that some of the *Ansâr* begged from Allah's Messenger and he gave them something. They later begged from him again and he gave them something so that what he had exhausted. He then said, "What I have I shall never store away from you, but Allah will strengthen the abstinence of him who abstains, will give a competence to him who is satisfied, and will strengthen the endurance of him who shows endurance. No one has been given a better or more ample gift than endurance." *[Mishkât]*

Frugality

Hazrat Anas and a few others (رضي الله عنهم) have reported that the Messenger of Allah ﷺ said, "Moderation in expenditure is half of one's livelihood. (This means that one should speak with caution and celebration).

Apology

Hazrat Abu Hurairah (رضي الله عنه) has reported that the Messenger of Allah said, "He who has done a wrong affecting his brother's honour, or anything else, must ask his forgiveness for it now* before he will have neither *Dinar* or *Dirham*. If he has done any good deeds the amount of his wrong doing will be subtracted from them, but if he has done no good deeds it will be taken from the other's evil deeds and laid upon him."

[Bukhari, Mishkât]

Acceptance of Apology

The Holy Prophet (ﷺ) is reported to have said, "On the Day of Resurrection, a crier will call saying: Where are those who used to forgive people of their faults. They may come before their Provider and have their reward because every Muslim who used to do so is entitled to enter Paradise."

[Abu al-Sheikh from Ibn Abbas]

The Holy Prophet is reported to have said: "If anyone desires his degrees to be exalted on the Day of judgement, he should forgive him who might have wronged him and give him who had not given him and should join ties of relationship with one who might have broken ties of relationship with him and forebear a person who might have assured him."

[Ibn Asakar, Abu Hurairah]

Hazrat Abdullah bin 'Amr (رضي الله عنه) has narrated that a man came to the Prophet and said, "Messenger of Allah, how often shall I forgive a servant?" He gave no reply, so the man repeated what he had said, but he still kept silence. When he asked a third time he replied, "Forgive him seventy times daily."

[Tirmizi, Mishkât]

* A reference to the Day of Resurrection

Silence

Hazrat Imran bin Husain (ﷺ) has reported that the Messenger of Allah said, "It is most excellent in Allah's sight for a man to maintain silence than to engage in worship for sixty years."

[Mishkât]

Sacrifice/Selflessness

In a long tradition reported by Hazrat Abu Hurairah (ﷺ) it appears: "Abu Bakr, there are things all of which are true: (1) no one is wronged and ignores it for the sake of Allah who is great and glorious without Allah giving him great help for it; (2) no one begins to give intending thereby to unite ties of relationship without Allah providing him with much more because of it; (3) and no one will begin to beg seeking thereby to gain abundance without Allah giving him still more scantiness because of it."

[Ahmad, Mishkât]

Giving up Infructuous

Hazrat Ali bin al-Husain (Zainul A'abideen) (ﷺ) has related that the Messenger of Allah said, "Part of a man's good observance of Islam is that he leaves alone what does not concern him."

[Mishkât]

Kindness and Stone Heartedness

Hazrat Jarir bin Abdullah (ﷺ) has reported that the Messenger of Allah said, "Allah will not show mercy to him who does not show mercy to others."

[Bukhari, Muslim]

Righteousness

Hazrat Wabisa bin Ma'bad (ﷺ) has reported the Messenger of Allah as saying, "Have you come to ask rigtheousness and sin, Wabisa?" When he replied that he had, he joined his fingers and striking his breast with them said, Ask yourself for a decision, ask your heart for a decision (saying it three times) Rigtheousness is that with which the soul is tranquil and the heart is tranquil, but sin is that which arouses suspicion in the

soul and is perplexing in the breast, even if people give you a decision in its favour." *[Ahmad, Darimi, Mishkât]*

Hazrat Abu Zarr (رضي الله عنه) has reported Allah's Messenger as saying, "Do not consider any act of kindness insignificant, even meeting your brother with a cheerful face." *[Muslim]*

Continuous Sadaqah

Hazrat Abu Hurairah (رضي الله عنه) has reported the Messenger of Allah as saying, "Among the actions and good deeds for which a believer will continue to receive reward, after his death, are knowledge which he taught and spread, a good son whom he left behind, or a copy of the Qur'an which he left as a legacy, or a mosque which he erected, or a house which he built for the traveller, or a stream which he caused to flow, or a *sadaqah* which he gave from his property when he was alive and well, for which he will continue to receive reward after his death."

[Ibn-e-Majah, Mishkât]

Caution and Deliberation

Hazrat Abu Hurairah (رضي الله عنه) has reported that the Prophet said, "Muslims, cultivate the habit of deliberation and deliberate on the blessings of Allah excepting the existence of Allah."

[Abu al-Sheikh fil-Uzmah]

Ill Manners

Self Conceit

It has been reported that the Messenger of Allah said, "Self conceit is such a great evil that it destroys the virtuous deeds of seventy years." *[Wailami]*

Dissemination of Immodesty

Hazrat Ali (رضي الله عنه) has said: One who indulges in immodest things and one who disseminates and spreads immodesty are equal in sin." *[Al-A'adab-ul-Mufrid]*

Despising others

Hazrat Abu Hurairah (رضي الله عنه) has reported that the Messenger of Allah said, "A Muslim is a Muslim's brother; he does not wrong, desert, or despise him. Piety is found here (pointing three times to his heart). Despising his brother Muslim is enough evil for any man to do. Every Muslim's blood, property and honour are sacred to a Muslim. *[Muslim]*

The Messenger of Allah (ﷺ) has said: "This is also one of the signs of Last Hour that low people will build big houses and lofty mansions and will be proud of them." *[Bukhari, Muslim]*

Hypocrisy

Hazrat Mahmud bin Labid (رضي الله عنه) has reported that the Messenger of Allah said, "The thing I fear most for you is the 'lesser polytheism.' He was asked what the 'lesser polytheism' was and replied that it was hypocrisy (i.e. doing anything only to show the people). *[Ahmad, Mishkât]*

Note: Just as (sincerity) and (for Allah's sake) (i.e. doing every good deed for seeking the pleasure and mercy of Allah) are the natural requirements of *Imân* and *Tauheed*, as also the soul of deeds; similarly hypocrisy and (ostentation) (i.e. doing good deeds to show the people and achieving renown in the world) are contrary to *Imân* and *Tauheed*—in fact these are a kind of *shirk* (attributing partners of Allah). *[Ma'ârif-ul-Hadîs]*

Hazrat Shaddad bin Aus (رضي الله عنه) has reported that he heard Allah's Messenger say, "He who prays hypocritically has attributed a partner to Allah, he who fasts hypocritically has attributed a partner to Allah, and he who gives *sadaqah* hypocritically has attributed a partner to Allah." *[Ahmad]*

Hazrat Abu Hurairah (رضي الله عنه) has reported that the Messenger of Allah said, "In the last times men will come forth who will fraudulently use religion for worldly ends and wear sheep skins in public to display meekness. There tongues will be sweeter than sugar, and their hearts will be the hearts of wolves. Allah will say, "Are they trying to deceive Me? I swear by Myself

that 1 shall send trial upon those people which will leave the intelligent man among them confounded." *[Tirmizi]*

Fornication

Hazrat Abu Hurairah (رضي الله عنه) has reported that the Messenger of Allah said, "The fornication of the eyes consists in looking, of the ears in hearing, of the tongue in speech, of the hand in violence, and of the foot in walking. The heart lusts and wishes, and the private parts accord with that or reject it."

Anger

Hazrat Abu Zarr (رضي الله عنه) has reported that Allah's Messenger said, "When one of you becomes angry while standing he should sit down. If the anger leaves him, well and good, otherwise he should lie down." *[Ahmad, Tirmizi]*

Hazrat Sahl bin Mu'az (رضي الله عنه) on his father's authority, has reported the Prophet as saying, "If anyone restrains anger when he is in a position to give vent to it Allah will call him on the Day of Resurrection over the heads of all creatures and let him choose whichever of the bright-eyed maidens he wishes." *[Tirmizi, Abu Dawud]*

The Holy Prophet (ﷺ) said, "Muslims, when one of you is overcome with anger, then it is incumbent on him that he should observe silence." *[From Ibn-e-Majah]*

Hazrat Ibn Umar (رضي الله عنه) has reported Allah's Messenger as saying, "No one has swallowed back anything more excellent in the sight of Allah who is great and glorious than anger." *[Ahmed]*

Hazrat Atiya bin Urwa as-Sa'di (رضي الله عنه) has reported Allah's Messenger assaying,"...........so when one of you becomes angry he should perform ablution." *[Abu Dawud]*

Recitation of *ta'awwuz* appeases anger. *[Bukhari, Muslim]*

Slander

Hazrat Abu Sa'id and Hazrat Jabir (ﷺ) have reported that the Messenger of Allah said, "Slander is worse than fornication". When asked how slander was worse than fornication he replied, "A man commits and returns (in repentance) and Allah returns (in forgiveness) to him (a version giving that he returns in repentance and Allah forgives him); but the slander is not forgiven till his companion forgives him." *[Mishkât, Baihaqi]*

Hazrat Abu Hurairah (ﷺ) has told that Allah's Messenger asked if they knew what slander was, and on receiving they reply that Allah and His Messenger knew best, said, "It is saying something about your brother which he would dislike". Someone asked him to tell him how matters stood if what he said about his brother was true, and he replied, "If what you say about him is true, you have slandered him, and if it is not true you have reviled him." *[Muslim]*

Breach of Trust

Hazrat Abu Hurairah (ﷺ) has reported Allah's Messenger as saying, "Return the thing intact to him who, considering you trustworthy, has placed it in your custody, and if someone betrays your trust then you should not betray his trust (in return) but employ proper means to recover your right from him." *[Tirmizi]*

Suspicion

Hazrat Abu Hurairah (ﷺ) has reported that Allah's Messenger said, "Avoid suspicion, for suspicion is the most lying form of talk. Do not be inquisitive about one other; or spy on one another; do not bid against one another to raise the price; do not envy one another; do not bate one another; and do not speak evil of one another behind your backs; but be servants of Allah and brethren." A version has "Do not quarrel with one another." *[Bukhari, Muslim]*

Hazrat Abul A'aliyah (ﷺ) has reported: We have been enjoined and directed to keeps our valuables duly locked to secure them

from our servants; if something is given to them for use, we should do so after due measure is given to them for use, we should do so after due measurement and counting. (The intention is that their habits may not be spoiled and there may not be any room for distrust). *[Bukhari]*

Two Facedness

Hazrat Ammar bin Yasir (رضي الله عنه) has reported that Allah's Messenger said, "He who is two-faced in this world will have two tongues of fire on the Day of Resurrection." *[Darimi]*

Backbiting

Hazrat Abdur Rahman bin Ghanm and Hazrat Asma daughter of Yazid (Radhiyallahu 'anhuma) have reported the Prophet as saying, "The best servants of Allah are those who when they are seen cause Allah to be remembered; and the worst servants of Allah are those who go about slandering, who separate friends and seek to distress the upright." *[Ahmad, Baihaqi]*

Lie

Hazrat Ibn Umar (رضي الله عنه) has reported Allah's Messenger as saying, "When a man lies, the angel removes himself a mile from him because of the bad odour of what he has produced."

[Tirmizi]

In another tradition recorded in *Jame Tirmizi*, it occurs that the Messenger of Allah, one day told his companions, "Should I not tell you what are the greatest sins?" Then he said, "Associating other objects of worship with Allah, disobedience to parents, false witnessing and speaking a lie." The narrator states that the Prophet had so long been sitting propped against something and now he straightened himself and repeated what he had said, till we wished it would be better if he said no more, for at that time he was in such an animated state that we thought that he told a great burden on his mind and we wished him to be quiet to avoid the pressure in his heart.

[Ma'ârif-ul-Hadîs]

Hazrat Abu Umamah al-Bahili (رضي الله عنه) has reported that the Messenger of Allah said, "Whoever usurps the right of another Muslim through (false) swearing, then Allah has declared Hell to be *wâjib* (obligatory) for him. One of those present asked, "Messenger of Allah, even if that be a paltry thing." He replied, "Yes, even if, that be a branch of *salvadova persica*". *[Muslim]*

Hazrat Abu Zarr (رضي الله عنه) has reported that the Messenger of Allah said, "There are three to whom Allah will not speak on the Day of Resurrection, at whom He will not look, and whom He will not declare pure, and they will have a painful punishment." Hazrat Abu Zarr said, "They are losers and disappointed. Who are they, Messenger of Allah?" He replied, "The one who wears a trailing robe, the one who takes account of what he gives, and the one who produces a ready sale of a commodity by false swearing." *[Muslim]*

Hazrat Abdullah bin Mas'ud (رضي الله عنه) has reported Allah's Messenger as saying, "If anyone swears a firm oath, acting wickedly thereby, and appropriates by it property belonging to a Muslim, Allah will be angry when he meets Him on the Day of Resurrection." *[Bukhari, Muslim]*

Expediency

Hazrat Umm-e-Kulsum daughter of Uqbah (رضي الله عنها) has reported that she heard Allah's Messenger say, "The liar is not the one who puts things right between people, saying what is good and increasing good.' *[Bukhari, Muslim]*

Note: He mentions effective and good things to the parties in dispute.

Defaming the Muslims

Hazrat Abdullah bin Umar (رضي الله عنه) has related that Allah's Messenger mounted the pulpit and called in a loud voice, "You who have accepted Islam with your tongues but whose hearts have not been reached by faith, do not annoy the Muslims, or revile them, or seek out their faults, for he who seeks out the

faults of his brother Muslim will have his faith sought out by Allah, and he whose faults are sought out by Allah will be exposed by Him, even though he should be in the interior of his house." *[Tirmizi]*

Hazrat Ibn Abbas (رضي الله عنه) has reported that the Messenger of Allah said, "The worst bargain and of the worst bargains, the faulest is this that a Muslim is a disgraced and his dignity is destroyed". *[Ibn Abid Dunya, Baihaqi]*

Miserliness

Hazrat Abu Bakr as-Siddique (رضي الله عنه) has reported that the Messenger of Allah said, "A crafty one, a miser, and one who keeps reminding people of what he has given, will not enter Paradise." *[Tirmizi]*

Rancour

Hazrat Abu Hurairah (رضي الله عنه) has reported the messenger of Allah as saving, "Man's acts are submitted twice weekly, on Mondays and Thursdays and every believer is forgiven, except one believer between whom and his brother there is rancour, Command will be given that they be left till they turn back [from their rancour] *[Muslim]*

Envy

Hazrat Abu Hurairah (رضي الله عنه) has reported the Prophet as saying, "Avoid envy, for envy devours good deeds just as fire devours fuel." *[Abu Dawud]*

Hazrat Ibn-Zubair (رضي الله عنه) has reported Allah's Messenger as saying, "The disease of the peoples before you, namely envy, and hatred, has crept to you and it is the unhappy thing. I do not say that it shaves off the hair, but it shaves off the religion." *[Ahmad, Tirmizi]*

Remedy for Stone-Heartedness

Hazrat Abu Hurairah (رضي الله عنه) has reported that someone told the Messenger of Allah about his (person's) stone heartedness and

he replied, "Stroke the head of an orphan and feed the poor."
[Ahmad]

Hypocrisy

Hazrat Abdullah bin Amr (رضي الله عنه) has reported Allah's Messenger as saying, "Four characteristics constitute anyone who possesses them a sheer hypocrite, anyone who possesses one of them possesses a characteristic of hypocrisy till he abandons it: when he is trusted he betrays his trust, when he talks, he lies, when he makes a covenant he acts treacherously, and when he quarrels he deviates from the truth." *[Bukhari, Muslim]*

Oppression

Hazrat Abu Hurairah (رضي الله عنه) has reported that the Messenger of Allah said, and one who has been wronged whose supplication is raised by Allah above the clouds and for which the gates of heaven are opened. Allah, the Almighty says, "I swear by my might that I will certainly help you, though it be after sometime." *[Tirmizi]*

Hazrat Ibn Umar (رضي الله عنه) has reported that the Prophet said, "Beware of the supplication of the one who is wronged, for it goes up to the heaven like a flame." *[Hakim]*

Hazrat Ibn Abbas (رضي الله عنه) has reported that the Messenger of Allah said, Allah says, "I swear by My power and glory that I will certain wreak vengeance upon the oppressor sooner or later, and also upon one who inspite spite of being capable does not help the oppressed." *[Abu al-Sheikh]*

Helping the Oppressor

Hazrat Abu Hurairah (رضي الله عنه) has reported that the Messenger of Allah said, "The end of those who hang about the rich, and who help the oppressor will be exceedingly sorrowful. They will neither be taken as Muslims nor come to my pond (Kausar), howsoever they claim to profess Islam." *[Ahl-e-Sunan]*

Hazrat Abu Hurairah (رضي الله عنه) has reported that Allah's Messenger asked if they knew who the poor one (*Muftis*) was and received

the reply that among them the poor was the person who had neither *Dirham* nor goods, he said, "The poor one among my people is he who will bring on the Day of Resurrection prayer, fasting and *Zakât*, but will come having reviled this one, aspersed that one, devoured the property of this one, shed the blood of that one, and beaten this one. Then this one and that one will be given some of his good deeds; but if his good deeds are exhausted before he pays what he owes, some of their sins will be taken and cast upon him and he will be cast into hell."

[Muslim]

Ribaldry

Hazrat 'A'isha (رضي الله عنها) is reported to have told that a man Prophet has said—The one who will have the worst position in Allah's estimation on the Day of Resurrection will be the one whom people left alone for fear of his ribaldry." *[Bukhari, Muslim]*

Hazrat Anas (رضي الله عنه) has reported that the Messenger of Allah said, "Of all the parts the tongue will be punished more severely. Then the tongue will say, 'O Lord, Thou hast not punished any other part so severely as me." Allah will say, "You used to utter such things which spread to the east and the west. I swear by my power that I will punish you yet more severely than the other organs." *[Abu No'aim]*

Finding Faults

Hazrat 'A'isha (رضي الله عنها) has related that she told the Prophet, "It is enough for you in Safiya that she is such and such, "Means that she was short; and he replied, "You have said a word which would change the sea if it were mixed in it."

[Mishkât]

Evil Look

Hazrat Buraida (رضي الله عنه) has reported Allah's Messenger as saying to Hazrat Ali (رضي الله عنه) "Do not give a second look, Ali, for while you are not to blame for the first you have no right to the second.'

[Abu Dawud]

Cursing

Hazrat Abu Darda (رضي الله عنه) has reported that he heard Allah's Messenger say, "When a man curses anything the curse goes up to heaven and the gates of heaven are locked against it. Then it comes down to the earth and its gates are locked against it. It then goes right and left, and if it finds no place of entrance it returns to the thing which was cursed, and if it deserves what was said (it enters it); otherwise in returns to the one who uttered it."

[Abu Dawud]

Suicide

Hazrat Abu Hurairah (رضي الله عنه) has reported Allah's Messenger as saying, "He who throws himself from a mountain and kills himself will be thrown down in the fire of hell and remain in it for ever and ever he who sips poison and kills himself will have his poison in his hand and sip it for ever and ever in the fire of hell; and he who kills himself with a piece of iron will have his piece of iron in his hand and will be stabbed with it in his belly in the fire of hell for ever and ever." *[Bukhari, Mishkât]*

Sin

Abstinence from Sin

Hazrat An-Nu'man bin Bashir (رضي الله عنه) has reported Allah's Messenger as saying, "What a lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not recognise. He who guards against doubtful things keeps his religion and honour blameless, but he who falls into doubtful things falls into what is unlawful just as a shepherd who pastures his animals round a preserve will soon pasture them in it. Every King has a preserve, and Allahs' preserve is the things He has declared unlawful. In the body there is a piece of flesh, and the whole body is sound if it is sound, but the whole body is corrupt, if it is corrupt. It is the heart."

[Bukhari, Muslim, Mishkât]

Remedy for Sins

Hazrat Mu'az (رضي الله عنه) has reported in a long tradition that the Messenger of Allah said, "Avoid acts of disobedience, for on their account Allah's wrath descends." *[Ahmad, Mishkât]*

Hazrat Anas bin Malik (رضي الله عنه) has that reported the Messenger of Allah said, "Should I not tell you your ailement and its remedy? Beware, your disease is your acts of disobedience and your remedy is repentance." *[Baihaqi, Al-Targhib]*

Hazrat Abdullah bin Mas'ud (رضي الله عنه) has reported that the Messenger of Allah said, "He who repents of a sin is like him who has committed no sin." *[Baihaqi, Sharh-us-Sunnah]*

Note: So far as '*Huquq-ul-Ibad* (rights of people) are concerned, repentance is to be followed by apologising to the person concerned. *[Hayât-ul-Muslimeen]*

Retribution for Sins

Hazrat Abdullah bin Umar (رضي الله عنه) has related that one day few of us were present before the Messenger of Allah when he turned towards us and addressed as follows: "I seek refuge in Allah from five things lest you should fall their victims. (1) When acts of immorality will be committed openly among a people then they will be involved in plague and will be overtaken by such other diseases which their elders would not have witnessed. (2) When people take to short weighing and short measuring, they will be afflicted by a famine and short supply in addition to tyranny of their ruler, (3) Never did any people stop paying *Zakât* that the bounty of rain was stopped for them (so much so that) had there been no animal life, there would have been no rains at all. (4) Never did any people break their covenant that Allah gave authority over them to their enemy from another nation who took away their properties by force." *[Ibn-e-Majah]*

Hazrat Abu Darda (رضي الله عنه) has reported that the Messenger of Allah said, "Allah (the Almighty) says, 'I am the Master of kings; their hearts are in My hand and when My servants

follow My commands, then I return their hearts filled with mercy and compassion, but when My servants indulge in acts of disobedience, then I return their hearts filled with anger and oppression so that they perpetrate severe punishments on their subjects." *[Abu No'aim]*

Burdens of Sins

Hazrat Sauban (رضی اللہ عنہ) has reported that the Messenger of Allah said, "The people will soon summon one another to attack you as people when eating invite others to share their dish". Someone asked if that would be done due to their small numbers at that time; and he replied, "No, you will be numerous at that time; but you will be scum and rubbish like that carried down by a torrent and Allah will take fear of you from the breasts of your enemy and cast enervation into your hearts." He was asked the meaning of enervation and replied, "Love of the world and dislike of death."

[Abu Dawud, Baihaqi]

Major Sins

Hazrat Abdullah bin Amr (رضی اللہ عنہ) has reported that the Messenger of Allah said, the major sins are associating other objects of worship with Allah, disobedience to parents, murder and deliberate perjury." *[Bukhari]*

Hazrat Safwan bin Assal (رضی اللہ عنہ) has reported in a long tradition that Allah's Messenger said, ".......do not bring an innocent person before a ruler in order that he may put him to death, do not use magic,........". *[Tirmizi, Abu Dawud, Nasa'i]*

In addition to the sins mentioned in the above traditions, warnings of severe punishment have been received in respect of the following acts of disobedience:

1) Laughing at someone scornfully. 2) Taunting someone. 3) Calling someone with a nick-name. 4) Casting aspersion on anybody. 5) Searching someone's faults. 6) Reproaching someone without reason. 7) Backbiting. 8) Being two-faced. (Saying something to one person and something to other). 9)

Imputation. 10) Making one feel ashamed. 11) Being happy on someone's misfortune. 12) Being proud. 13) Oppression. 14) Failure to help inspite of capability 15) Causing damage to some one's property. 16) Disgracing someone. 17) Failure to pity the down trodden. 18) Disrespecting the elders. 19) Not helping the needy properly. 20) Breaking the ties of relationship due to any worldly affair. 21) Making pictures of living beings. 22) Claiming hereditary tenancy. 23) Giving alms to a healthy person. 24) Shaving/cutting beard- 25) Dressing like unbelievers/evildoers. 26) Adopting manly fashions by women, e.g. wearing shoes intended for males. There are many other acts of disobedience which should be avoided and in case these have been committed, one should repent for them and seek Allah's pardon. *[Hayât-ul-Muslimeen]*

Some Major Sins

1) Afflicting the parents. 2) Drinking wine. 3) Slandering. 4) Aspersion. 5) Breaking Promise. 6) Breach of Trusts. 7) Abandoning *Salât-ul-Jumu'ah*. 8) Sitting alone with a *na-mahram* (unlawful) woman. 9) Liking the customs of unbelievers- 10) Praying merely to show the people. 11) Not to enjoin what is disreputable inspite of being capable to do so. 12) Searching for faults. 13) Following a particular spiritual guide, does not mean that other (guides) are worthless. A spiritual guide or shaikh is to be followed so long as his teachings are strictly in accordance with the Quran and Sunnah. If otherwise, he is not to be followed. 14) Iman is perfect only whom one regards Allah and His Messenger (SAW) true in all respects (to the minutest detail) and follow their commands and directions in every walk of life. To have the slightest doubt in anything said by Allah and His Messenger or belying it or finding fault with it or ridiculing it, leads to loss of *Imân* (faith). 15) Refusing to accept the clear and obvious meaning of the Quran and Sunnah and interpreting them to suit one's own understanding or purpose means loss of faith. 16) Considering acts of disobedience as *halâl* (lawful) also means loss of faith. 17) Becoming fearless of Allah or losing hope in his bounty is a

sign of disbelief. 18) It is upto Allah, the Almighty that he takes into account a minor act of disobedience and ignores / pardons a major sin. 19) Whatever, a believer may have been throughout his life, whether good or bad, he is to be punished or rewarded on the basis of his condition at the time of his death.

In view of the above, one should make every possible effort to keep away from acts of disobedience. Sometimes, it so happens that a minor lapse results in a sorrowful end.

Associating Partners with Allah in Worship

Keeping a picture, particularly of a pious man for the sake of blessing and showing respect to it. *[Hayât-ul-Muslimeen]*

Innovations Regarding Graves

Celebrating an *Urs* (anniversary of saint) or participating in it.

Innovations in Customs and Practices

1. Considering that becoming a disciple is enough.
2. Exaggerating in someone's praise.
3. Indulging in excessive self adornment.
4. Considering simplicity in manners to be improper.
5. Decorating the house with pictures.

[Hayât-ul-Muslimeen]

Signs Foreboding Allahs' Wrath

Hazrat Abu Hurairah (رضي الله عنه) has reported that the Messenger of Allah, said, When—

1. the spoils of war and *Bait-ul-Mâl* (public exchequer of a Muslim State) are considered as personal wealth (i.e. *Bait-ul-Mâl* and public treasury which are intended for the country, its citizens and deserving people are utilized by the aristocrats and bureaucrats for their personal and luxurious life taking them as their Jagir),

2. trusties misappropriated taking it as booty,
3. *Zakât* is considered as penalty.
4. knowledge is no longer acquired for the sake of faith but for worldly purposes,
5. Males become subservient to females (i.e. instead of being commanders of people, males accept the role of subordinates to females).
6. son becomes disobedient and insubordinate to his mother,
7. people become closer to their friends than their father,
8. voices are raised in the mosques,
9. evil-doer becomes commander and head of the people,
10. a man of the poorest character from the people becomes their leader,
11. a man is respected only as a protection against his evil doings.
12. songsters and musical instruments become very common.
13. wine is drunk openly,
14. the successors of this *Ummah* begin to scoff and curse their forefathers and predecessors, then wait for furious red wind storms, destructions from earthquakes, sinking of lands, metamorphosis of faces, downpour of stones and continued descent of Allah's wrath as if a string of pearls is broken and beads are falling down continuously." *[Jame-Tirmizi]*

<u>***Chapter-6***</u>

Twenty Four Hours of the Prophet's Noble Life

The Daily Routine of the Holy Prophet (ﷺ)

After Salât-ul-Fajr

It was customary with the Holy Prophet (ﷺ) that after saying *Salât-ul-Fajr* followed by remembering of Allah's names, he sat cross-legged where he was in the mosque and his Companions (رضي الله عنهم) sat around him. This was the Court of the Prophet. This was the circle of attention (spiritual). This was the training centre. This was the gathering of his friends. This was the place where he made known the revelations received by him to his companions and showered esoteric beneficences and spiritual blessings on them. Here, he imparted religious education, explained social manners and business dealings as also ethical delicacies. Here he settled personal matters and decided disputes.

Very often he asked his companions to tell him if anyone of them had a vision. He then heard the vision and gave his interpretation. Sometimes, he mentioned his own vision and himself gave its interpretation. Subsequently, be gave up this practice. *[Madârij-un-Nubuwwah]*

Sometimes during the conversation the companions (رضي الله عنهم) narrated, with due regard, the tales of pre-Islamic period, recited encomiums and couplets and cut jokes. He used to hear all this and sometimes he smiled on this. Thereafter he offered *Salât-ul-Ishrâq*.

Often at this time he-used to distribute the booty as well as stipends to the people.

When the sun sufficiently rose up, he offered *Salât-ul-Duha*; sometimes four *rak'ahs* and sometimes eight *rak'ahs* of *Nafl* prayer. Thereafter the meeting was dispersed and he went to the apartment of that wife whose day it was. There he engaged

himself in the service of his family and did his own chores. He took meals once a day and took rest at noon.

[Sirat-un-Nabi]

After Salât-ul-Zuhr

After saying *Salât-ul-Zuhr* in a congregation he visited the markets of Madinah, looked into the dealings of the shop-keepers, examined their merchandize to find out its qualities, inspected their weighing and measuring and if during the visit he found a needy he met his needs.

After Salât-ul-Asr

After saying *Salât-ul-Asr* in a congregation he went to the apartments of each of his wives, enquired their welfare, and stayed with each of them for a short while. This he did so regularly and positively that everyone of them realized how much he valued time and punctuality.

After Salât-ul-Maghrib

After saying *Salât-ul-Maghrib* in a congregation followed by *nafl* prayer (*Awwabin*) he went to that wife's apartment with whom according to the turn, he had to pass the night and stayed there. Mostly, all the wives came over there; as also other ladies of Madinah, gathered there for at this time the Holy Prophet used to impart religious teachings to the women. In short, this was the night *Madrasah* (school) for the women where they used to have lessons in religion and sociology from the Holy Prophet, the teacher of the world. The Holy Prophet, did not like to deprive the women of religious knowledge and Islamic culture. Here the women used to put forward their cases and he decided them. They narrated their difficulties, complaints and handicaps and he solved them. If anyone of them wished to swear allegiance to him, she did so here on the following conditions: "She would not associate anything with Allah, would not commit theft, would not indulge in fornication, would not kill her children, would not slander anyone and would not deviate from the pathway of purity set

forth by the Prophet." He accepted their oath of fealty and prayed for their pardon. This *Madrasah* continued till *Salât-ul-Ishâ*. Thereafter he went to the mosque for *Salât-ul-Ishâ'* and the women returned to their house.

After Salât-ul-Ishâ'

After saying *Salât-ul-Ishâ'* he returned to the apartment where he had to pass that night and lay down on his bed. After *Salât-ul-Ishâ'* he did not like talking. He always slept on his right side and generally placed his right hand under his cheek, facing towards the *Qiblah*. He kept the *miswak* at the head of the bed positively. While going to sleep, he recited *Surah Jumu'ah* (62), *Surah Taghâbun* (64), *Surah Saff* (61) and when he got up at night, he used the *miswak* (toothbrush), performed ablution and then said *Salât-ul-Tahajjud*. Sometimes, during prostration in *Salât-ul-Tahajjud*, he supplicated for quite a while. Thereafter he took rest or lay down and again got up at the *Azân* (call) for Salât-ul-Fajr, offered the two *Rak'ahs* of *Salât-ul-Fajr* (*Sunnah*) and lay down on his right side for a short while. Then he came to the mosque and offered *Salât-ul-Fajr* in a congregation. This was his daily routine.

Firstly, the five daily prayers themselves teach punctuality and each prayer followed by another after a short while itself warns that so much time has passed and so much still remains. So one should do whatever one ought to do. Besides punctuality, a special characteristic of the Holy Prophet was that he had pre-planning and definite programme for every thing he had to do. This he strictly followed. That is why he was able to attend to a number of items and never complained about non-availability of time.

[Sirat-un-Nabi, Syed Sulaiman Nadvi]

Sunnahs During the Day

1. On getting up in the morning, mildly rub the face and eyes with hands so that the influence of sleep is removed. *[Shamâ'il-e-Tirmizi]*

2. Thereafter, say اَلْحَمْدُ لِلّٰهِ (Praise be to Allah) three times to be followed by kalimah Tayyibah لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ (There is no god save Allah, and Muhammad is His Messenger) being recited three times.

3. Reciting the following supplication is a sunnah.

اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ (ترمذی)

(Praise be to Allah who has given us life after causing us to die; and to whom we shall be resurrected). *[Shamâ'il-e-Tirmizi]*

Use *Miswak* (tooth stick) Whenever awaking from sleep (either by night or by day). *[Abu Dawud]*

"When one of you awakes from sleep he must not dip his hands in the vessel till he has washed it three times, for he does not know where his hand was during the night."

[Bukhari, Muslim]

Thereafter one should go to the toilet and if need be, take a bath, otherwise perform *Wudhu* (ablution) or in case of illness, he should perform *Tayammum* (wiping with dust) and say the prayer (*Salât*). Thereafter one should go to the mosque and offer Saint in a congregation.

Du'a when going out of the House

Hazrat Anas (رضی الله عنه) has reported Allah's Messenger as saying that when a man goes out of his house and says—

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

(In the name of Allah, I trust in Allah; there is no might and no power but in Allah) the following will be said to him at that time, "You are guided, defended and protected." The devil will go far from him and another devil will say, "How can you deal with a man who has been guided, defended and protected?"

[Abu Dawud, Tirmizi etc.]

While coming out of the house for offering Salât-ul-Fajr after having prayed two *Rak'ahs* (*sunnah*) of *Salât-ul-Fajr*, say the following on way to the mosque:

اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُوْرًا ...... اَللّٰهُمَّ اَعْطِنِيْ نُوْرًا ۔

[Abu Dawud, Bukhari, Muslim]

Salât-ul-Ishrâq

Unless there is any religious excuse, one should keep on remembering Allah after finishing *Salât-ul-Fajr* till the Sun has well risen. In doing so the best way is to continue sitting in his place of prayer. The middle course is that one should sit at any other suitable place in the same mosque.

The last course is that one comes out of the mosque but continues to remember Allah with his tongue and when the sun has well risen, approximately 15 minutes after the sunrise, he says two rak'ahs of *nafl* prayer, then he gets the reward for a Hajj or Umrah. This is called *Salât-ul-Ishrâq*.

One who says *Salât-ul-Ishrâq*, all his minor sins are forgiven. *[Al-Targhib wa-al-Tarhib]*

Du'a in the Morning and Evening

Hazrat Ibn Abbas (رضي الله عنه) has reported Allah's Messenger as saying that if anyone repeats in the morning :

فَسُبْحَانَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَالْاَرْضِ
وَعَشِيًّا وَّحِيْنَ تُظْهِرُوْنَ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِ
الْاَرْضَ بَعْدَ مَوْتِهَا وَكَذٰلِكَ تُخْرَجُوْنَ ۔

(حصن حصين)

(So glory be to Allah when ye enter the night and when you enter the morning, unto Him be praise in the heavens and the earth! and at the sun's decline and in the noonday. He bringeth forth the dead from the living, and He reviveth the earth after her death. And even so will ye be brought forth (30:17—19), he will get that day what he has missed, and if anyone repeats

these words in the evening he will get that night what he has missed. *[Abu Dawud, Mishkât]*

After finishing *Salât-ul-Ishrâq*, one should get busy himself in earning his livelihood through lawful means In addition to this du'a care should be taken to fulfil other obligations, in the best manner and follow the path of purity set forth by the Holy Prophet in all matters of daily life.

When the Sun rise well high and its light gets pungent, then *Salât-ul-Duha* (*Chasht*) should be offered. The number of Rak'ahs for this *Salât* (prayer) are from four to twelve. *[Muslim]*

It appears in a tradition that offering four rak'ahs of *Salât-ul-Duha* (*Chasht*) means paying alms due for the three hundred and sixty joints of the body and all the minor sins are forgiven. *[Muslim]*

Siesta

If time is available, then with the *niyyah* (intention) of following a Sunnah, one may take rest for a short while after midday meal. This is termed as *Qailula*. For this Sunnah, it is not binding to sleep, only lying down is enough. *[Zâd-ul-Ma'âd]*

Hazrat Anas (رضي الله عنه) said, "The Companions of the Prophet used to observe Friday prayer first and then had a siesta." *[Bukhari]*

Hazrat Khawat bin Jubair (رضي الله عنه) has said that sleeping at day break is lack of wisdom, sleeping at midday is a habit and sleeping at sunset is foolishness. *[Bukhari]*

This means that excepting night if one is overtaken by sleep at any other time, then a siesta is all right but sleeping in the morning or evening is foolishness and indicates lack of wisdom or sleeping in these hours creates these characteristics. *[Al-Adab-ul-Mufrid]*

After saying *Salât-ul-Duha*, one should get busy in other day to day matters but should be very careful about *Salât-ul-Asr*, which has been specifically mentioned in the Qur'an;

حٰفِظُوْا عَلَى الصَّلَوٰتِ وَالصَّلٰوةِ الْوُسْطٰى (۲:۲۳۸)

(Be guardians of your prayers, and of the midmost prayer,.......).
(Quran, 2:238)

(By midmost prayer, is intended *Salât-ul-Asr* which has been highly emphasized by the Holy Prophet).

Praying four rak'ahs before *Salât-ul-Asr* is a sunnah which has a great virtue. *[Tirmizi]*

Just like *Salât-ul-Fajr*, one should sit for some time after finishing *Salât-ul-Asr* and keep on remembering Allah.
[Bnhishti Zewar]

Sunnahs During Night

Salât-ul-Awwabin

Six Rak'ahs with *Taslim* (salutation) after every two rak'ahs is the minimum of *rak'ahs* for *Salât-ul-Awwabin*, the maximum being twenty. The reward for this prayer is equivalent to *nafl* prayer for twelve years.
[Al-Durr-ul-Mukhtâr, Abu Daud, Mishkât]

Salât-ul-Ishâ'

Then, one should offer *Salât-ul-Ishâ* in time and in time and in a congregation.

There are four *Rak'ahs* of *Sunnat-e-Ghair Mu'akkada* before the obligatory prayer. *[Bida]*

After the *fardh* prayer of *Salât-ul-Ishâ'*, there are two *rak'ahs* of *Sunnat-e-Mu'akkadah*. *[Mishkât]*

If instead of praying two *rak'ahs* of nafl prayer after the two rak'ahs mentioned above, one prays four rak'ahs as nafl prayer, one gets a reward equal to *Lailat-ul-Qadr* (the night of power).
[Al-Targhib]

If someone is not accustomed to get up at midnight, then the above four *Rak'ahs* after *Salât-ul-Ishâ'* should be offered like

this, this is treated as *Salât-ul-Tahajjud*, otherwise, the four rak'ahs offered after *Salât-ul-Ishâ* would suffice.

[Bahishti Zewar. Al-Targhib]

After *Salât-ul-Witr*, who two *Rak'ahs* of *Nafl* prayer are to be prayed.

Note: It is better that, if, on both the occasions, i.e. when praying four *rak'ahs* before *Salât-ul-Witr* and two *rak'ahs* after *Salât-ul-Witr*, one does so with the *niyyah* (intention) of *Salât-ut-Tahajjud*, then if Allah wills, he will not be deprived of the virtue and reward of *Salât-ul-Tahajjud.*

Salât-ul-Tahajjud

It occurs in a tradition: That most excellent prayer after that which is obligatory is one in the depth of the night."

[Ahmad, Mishkât]

Excellent time for Salât-ul-Tahajjud

The excellent time for *Salât-ut-Tahajjud* is in the later part of the night, the minimum being two *rak'ahs* and the maximum being twelve *rak'ahs*. *[Bukhari, Muwatta]*

If one is unable to get up at night then he should pray a few Rak'ahs after *Salât-ul-Ishâ'*. But the reward will be less. Offering prayers other than obligatory prayers at home is excellent. As such offering *Salât-ut-Tahajjud* at home is virtuous. It is better to offer prayers at night with *Taslim* (salutation) after every two *rak'ahs*. As such *Salât-ut-Tahajjud* should be offered with *Taslim* after every two *Rak'ahs*.

Adiyyah (supplication) for Entering and Leaving the House

When going into his house, one should greet his family and recite the following Du'a (supplication),

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ، بِسْمِ اللهِ وَلَجْنَا وَبِسْمِ اللهِ
خَرَجْنَا وَعَلَى اللهِ رَبِّنَا تَوَكَّلْنَا (حصن حصين)

(O Allah, I ask Thee for good both when entering and when going out, in the name of Allah we have entered and in the name of Allah we have gone out and in Allah, our Lord we trust).

According to another tradition recorded by Baihaqi, when you come out and say farewell, invoke a blessing of peace on them. Some of the Ulama have mentioned that if there is not a single inmate in the house one should salute in the following manner:

اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ

(Peace be on you and on all the pious servants of Allah) and do so with the *niyyah* (intention) of angels.

[From Hazrat Ali (رضي الله عنه)] *[Hisn-e-Hasin]*

While going into the house one should continue to remember Allah in any manner, and recite any of the supplications reported in the traditions.

While going into the house, greeting everybody including a wife is a sunnah. *[Abu Dawud]*

When you apprehend that someone may not be in a proper state in the house, you should enter a house after due indication. The inmates of a house should be given an indication through rattling the door chain or rubbing feet or clearing throat. *[Al-A'adab-ul-Mufrid]*

Note: Sometimes, a mother or a sister or a daughter happens to be sitting in such a state that if one goes into the house without prior indicator, they feel very much bashful. As such while going into the house, clear the throat as an indication. *[Al-A'adab-ul-Mufrid]*

Do not sleep before saying *Salât-ul-Ishâ'* lest you should miss this prayer (*Salât-ul-Ishâ*) itself. *[Mishkât]*

After saying *Salât-ul-Ishâ'*, talking about worldly matters is forbidden (which is nearly unlawful). *[Mishkât]*

However, listening to fables from the wife and children or having an interesting talk (with them) is *masnun*.

If the night be dark, and there be no arrangement for light, even then going to mosque and offering *Salât-ul-Ishâ'* in a congregation brings glad tidings and great reward.

[Ibn-e-Majah]

Offering every obligatory prayer in a congregation and participating at the stage of *Takbir-e-Tahrima* (تکبیر اولیٰ) is a *Sunnah*. *[Al-Targhib]*

If anyone offers *Salât-ul-Ishâ'* for forty nights participating at the stage of *Takbir-e-Tahrima*, then deliverance from the hell is recorded in his favour. *[Ibn-e-Majah]*

Hazrat Jabir bin Abdullah (رضي الله عنه) has reported that Allah's Messenger said, "When the night has well passed, do not go to the gatherings where tales and stories are narrated, for none of you knows that Allah who is great scatters abroad such of His creatures as He wishes at night. So shut the doors, tie the water skins, invert the vessels and extinguish the lamps."

[Bukhari, al-A'adab-ul-Mufrid]

Hazrat Jabir bin Abdullah (رضي الله عنه) has told of hearing Allah's Messenger say, "When you hear the barking of dogs and braying of asses at night, seek refuge in Allah from the accursed devil, for they see what you do not see. Do not go out much when there are few people about, for Allah who is great and glorious scatters abroad such of His creatures as He wishes at night." *[Mishkât]*

Evening and Precautions for Night

Hazrat Jabir bin Abdullah (رضي الله عنه) has reported that Allah's Messenger said, "When evening falls, collect your children (i.e. stop them from roaming about in the lanes and streets) for the crowd of devils is abroad in the evening, and when some part of the night has passed, then there is no harming letting them free. Shut the doors during night and do so in the name of Allah

(say or any other Du'a) for the devil has no power to open the door closed in the name of Allah, and tie the water skins having water therein, and do so in the name of Allah and cover your vessels containing water and even by putting a piece of wood breadthwise (i.e. if it is not possible to cover the vessel entirely, then it is enough to put a piece of wood breadthwise in order to do away with the offensiveness and harmfulness) and extinguish the lamps. *[Sahihain]*

Dusting the Bedding

Hazrat Abu Hurairah (رضي الله عنه) has reported Allah's Messenger as saying that when any of them went to bed he should dust his bedding with the inner extreme of his lower garment, for he does not know what has come on to it since he left it. He should then lie down on his right side and say,

بِاسْمِكَ رَبِّيْ وَضَعْتُ جَنْبِيْ فَإِنِ احْتَبَسْتَ نَفْسِيْ فَارْحَمْهَا وَ إِنْ أَرْسَلْتَهَا
فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ الصَّالِحِيْنَ أَوْقَالَ عِبَادَكَ الصَّالِحِيْنَ

(In Thy name, my Lord, I lay down my side. If Thou takest my soul to account have mercy on it, but if Thou lettest it go, guard it with that with which Thou guardest Thy upright servants).
[Mishkât al-A'adab-ul-Mufrid]

Miscellaneous Sunnahs

Use *miswak* (tooth brush) before going to sleep (*Mishkât*), while going to sleep, join the palms of both the hands and say once بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ followed by *Surah Ikhlâs* (112) and then (again) to be followed by *Surah Falaq* (113) and *Surah an-Nâs* (114) and after blowing on both the hands, wipe the hands from the head to foot, as far as possible, firstly, on the front side upto legs and then on the back side, doing so three times. This had been the routine of the Holy Prophet.
[Bukhari, Tirmizi, Hisn-e-Hasin]

Adiyyah for the Night

1. Recite the last two ayat of *Surah al-Baqarah* (3) *[Sihah Sitta]*
2. Recite (قُلْ هُوَ اللّٰهُ اَحَدٌ) (Say - He is Allah, the One.) *[Bukhari, Muslim, Nasa'i]*
3. Recite one hundred ayat from the Holy Qur'an. or Recite ten ayat from the Holy Quran. *[Hakim, from Abu Hurairah]*
4. Recite *Surah Yaseen* (36). *[Ibn Hibban from Jundab Hisn-e-Hasin]*

At Night while Going to Sleep

Recite سبحان الله 33 times, اَلْحَمْدُ لِلّٰهِ 33 times, اَللّٰهُ اَكْبَرُ 34 times and *Kalimah Tayyibah* once. *[Mishkât]*

It is a Sunnah to keep *musalla* on the head of the bed. *[Nasa'i]*

Reciting *Surah Waqi'ah* (56) before going to sleep at night protects from starvation. *[Al-Targhib]*

It was the noble habit of the Holy Prophet that before going to sleep he recited the *Al-Musabbhihat* consisting of:

1. Surah Hadid (57)
2. Surah Hashr (59)
3. Surah Saff (61)
4. Surah Jum'uah (62)
5. Surah Taghabun (64)
6. Surah Ala (87)

Sleeping (at night) with the *niyyah* (intention) of getting up for *Salât-ul-Tahajjud* is a Sunnah. *[Nasa'i]*

Arranging water for *wudhu* (ablution) and *miswak* (tooth brush) before going to sleep is a Sunnah. *[Muslim]*

Offering *Salât-ut-Tahajjud* before dawn, when one gets up at night, is a Sunnah. *[Mishkât]*

When going to sleep say the following three times:

أَسْتَغْفِرُ اللهَ الَّذِي لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ (الترمذی

معارف الحدیث)

[Tirmizi, Ma'ârif-ul-Hadîs]

This is a Sunnah of the Holy Prophet *[Al-Targhib]*

Sleep in Purity

If one is in a state of *Wudhu* (ablution), it is enough. Otherwise perform *Wudhu* and if *Wudhu* is not performed, then perform *Tayammum* before going to sleep. *[Zâd-ul-Ma'âd]*

Vision

When one of you sees in a vision what he likes he should thank Allah, the Exalted and make a mention of it. Muslim, Nasa'i, Bukhari and should not tell it to anybody excepting a friend. *[Bukhari, Muslim]*

When one of you sees in a vision which he dislikes he must spit on his left three times, (Bukhari, Muslim) and say أَعُوذُ بِاللهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ (I seek refuge in Allah from Shaitan, the cursed) three times and should not make a mention of it to anybody). *[Bukhari, Muslim, Abu Dawud]*

(If one does as above) then that dream will not harm him. *[Sihah Sitta]*

And turn from the side on which he was lying" (Muslim) Or Get up and offer prayer (*Salât*). *[Bukhari, Hisn-e-Hasin]*

Addendum

Apart from the prayers and submissions mentioned above, the life of a Muslim should be upright, simple, neat and clean in all matters relating to the religion and worldly affairs e.g. in the discharge of obligations towards the family members and relatives, in earning and livelihood, in functions of joy and

sorrow, in dealings with the friends, in the personal matters, in the mode of living, in sitting and walking, in eating and drinking, in the dress and the clothing, in the appearance, in the habits and the moralities, there should be a reflection of purity of thought and nobility of character. Although, due to social pressure and dominating influence of the prevailing atmosphere, achievement of these ends and following these lines apparently seems to be difficult, but if the pure and purifying life of the Holy Prophet, the greatest benefactor of mankind is carefully looked into, the lines of purity set forth by him are fully followed and his noble teachings are acted upon in every walk of life, then everything would appear to be easy. Pure life is another name for regulating one's life according to this sacred *sunnah*, the details of which have been embodied in this compilation under various headings with due clarity.

Caution

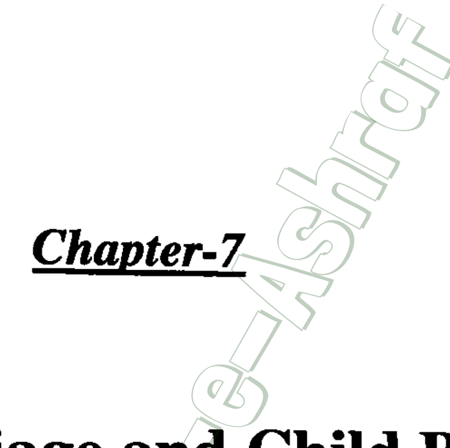
An important point deserving attention is that in the performance of all the prayers and submissions mentioned in this compilation, one should keep in view the following of the Holy Prophet (Saw) sunnah from morning till night, in his prayers, in his dealings, in his social life and moralities.

وَمَا عَلَيْنَآ إِلَّا الْبَلَاغُ الْمُبِيْنُ

وَمَا تَوْفِيْقِيْٓ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيْمِ

Chapter-7

Marriage and Child Birth



Marriage and Related Matters

Hazrat Muhammad bin Maslamah (رضي الله عنه) has reported that the Prophet said, "Muslims, marry, for I wish to outnumber the peoples through you".

"Muslims, do not live in celibacy like monks." *[Baihaqi]*

Hazrat Ibn Mas'ud (رضي الله عنه) has reported that the Messenger of Allah said, "Young men, those of you who can support a wife should marry, for it keeps you from looking at strange women and preserves you from immorality but those who cannot, should devote themselves to fasting, for it is a means of suppressing sexual desire." *[Bukhari, Muslim]*

Choice of a Wife

The Messenger of Allah (ﷺ) is reported to have said: Do not marry woman on the consideration of the beauty of their face and figure. It may be, their beauty may lead them to perdition. Nor marry them for the sake of their riches and wealth, as their property may make them headstrong and disobedient, but marry them on the consideration of their piety. A jet black-bond woman possessing good manners is better than a beautiful woman belonging to a good family who is ill-mannered.

[Ibn-e-Majah]

Proposal for Marriage

Hazrat Abu Hurairah (رضي الله عنه) has reported Allah's Messenger as saying, "When someone with whose religion and character you are satisfied asks your daughter in marriage accede to his request. If you do not do so there will be temptation in the earth and extensive corruption.

Permission for Marriage

The Messenger of Allah (ﷺ) is reported to have said, "A woman previously married (widow/divorcee) shall not be married until she be asked". The Companions said, "In what manner is the permission of a virgin?" He replied, "Her consent is by her silence."
[Zâd-ul-Ma'âd]

Blissful Marriage

Hazrat 'A'isha (رضي الله عنها) has reported that the Prophet said, "The Marriage which produces most blessing is that which involves least burden."
[Baihaqi, Mishkât]

The Dower

During the Caliphate of Hazrat Umar (رضي الله عنه) people began to fix heavy dowers following the custom of non-Arabs. There upon Hazrat Umar (رضي الله عنه) drew the attention of the people in a *Khutbah* indicating the line of thought for Muslims. He is reported to have said, "Do not go to extreme in giving women their dower, for if it represented honour in this world and piety in Allah's sight, the one of you most entitled to do so would have been Allah's Prophet. I am not aware of Allah's so would have been Allah's Prophet. I am not aware of Allah's Messenger marrying any of his wives or giving any of his daughters in marriage for more than twelve *auqiyas* (40 dirhams).

[Ahmad, Tirmizi etc.]

On this an old lady stood up and recited:

وَاٰتَيْتُمْ اِحْدٰهُنَّ قِنْطَارًا

[And ye have given unto one of them a sum of money (however great)]
(Quran, 4:20)

Hazrat Umar (رضي الله عنه) came down the pulpit saying:

كُلُّ النَّاسِ اَعْلَمُ مِنْ عُمَرَ حَتَّى الْعَجَائِزُ

(Ah! Everyone is more learned than Umar, even old women).

Thereafter he abstained from taking a harsh attitude in this matter. *[Tirmizi]*

Niyyah to Pay the Dower

The Messenger of Allah is reported to have said: "Whoever marries a woman for a little or heavy dower and has no intention to pay if, he has tricked the woman. And if he dies without paying the dower, he will appear before Allah, on the Day of Resurrection, as a adulterer." *[Al-Targhib wa al-Tarhib]*

Solemnization of Marriage

For a marriage to be valid, it is necessary that it is solemnized in the presence of two men or one man and two women and they witness the ceremony being performed and hear the *Ijab* and *Qabul* (declaration and acceptance) with their owners.

[Bahishti Zewar]

The *Shari'ah* discourages unequal and unmatched marriages, meaning that a girl should not be given in marriage to one who is not equal in status with her.

[Sharh al-Bidayah, Bahishti Zewar]

Equality has Many Aspects

(i) lineage (ii) being a Muslim (iii) piety (iv) status (v) occupations or trade. *[Alamgiri- Bahishti Zewar]*

Du'a for Istikharah for Marriage

If one desires to marry a girl or woman, then primarily he should not disclose his proposal to anyone. Then he should perform *Wudhu* (ablution) carefully and say as many *nafl* (voluntary) prayers as possible. After that he should declare the praise and glory of Allah, and say:

اَللّٰهُمَّ اِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ وَتَعْلَمُ وَلَا اَعْلَمُ وَاَنْتَ عَلَّامُ الْغُيُوْبِ ۔ فَاِنْ رَ
اَيْتَ اَنَّ فِيْ فُلَانَةٍ.... خَيْرًا فِيْ دِيْنِيْ وَدُنْيَا وَاٰخِرَتِيْ فَاقْدِرْهَا لِيْ وَاِنْ كَانَ غَيْرُهَا
خَيْرًا مِّنْهَا فِيْ دِيْنِيْ وَاٰخِرَتِيْ فَاقْدِرْهَا لِيْ.

O Allah! Thou hast power and I have none. Thou knowest and I know not. And Thou knowest all hidden things. If Thou knowest that..... (name of the girl or woman) will be good for me in religion and worldly matters and in the Hereafter, then give me power over her, but if Thou knowest any other woman better for me then destine that woman for me.

[Muslim, Shamâ'il, Tirmizi]

The Masnun Khutbah for Nikah

خطبہ نکاح

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوْذُ بِاللّٰهِ
مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّاٰتِ اَعْمَالِنَا مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ
يُّضْلِلْهُ فَلَا هَادِىَ لَهٗ ۔ وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ
مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ اَرْسَلَهٗ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ۔

اَمَّا بَعْدُ فَاِنَّ خَيْرَ الْحَدِيْثِ كِتَابُ اللّٰهِ وَخَيْرَ الْهَدْىِ هَدْىُ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ وَشَرَّ الْاُمُوْرِ مُحْدَثَاتُهَا وَكُلَّ بِدْعَةٍ ضَلَالَةٌ وَكُلَّ ضَلَالَةٍ فِى النَّارِ مَنْ يُّطِعِ
اللّٰهَ وَرَسُوْلَهٗ فَقَدْ رَشَدَ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَاِنَّهٗ لَا يَضُرُّ اِلَّا نَفْسَهٗ اما بعد
فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۔ يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِىْ
خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا
وَّنِسَآءً ۔ وَاتَّقُوا اللّٰهَ الَّذِىْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ۔ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ
رَقِيْبًا ۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقَاتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَ اَنْتُمْ
مُّسْلِمُوْنَ ۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا يُّصْلِحْ لَكُمْ
اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۔ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا ۔
اَلنِّكَاحُ مِنْ سُنَّتِىْ فَمَنْ رَغِبَ عَنْ سُنَّتِىْ فَلَيْسَ مِنِّىْ ۔

Thanks be to Allah that we praise Him, pray to Him for help; ask Him for pardon; we believe in Him, We trust Him; and ask Him to guard us from the evil of our own souls and from the evil consequences of our deeds. Whomsoever He leaves

straying no one can guide him. I bear witness that there is no god save Allah, who has no partner, and I bear witness that Muhammad is His servant and Messenger, whom He has sent with Truth as a bringer of good news and a warner.

Now After *Hamd-wa-Salât*, the best word is the Book of Allah, and the best way is that of Muhammad, on whom be peace. The worst of all things are innovations and every innovation leads astray, and everything that leads astray leads to Hell.

Whosoever obeys Allah and His Messenger will be guided aright and whosoever disobeys will cause loss to his own self (and thereafter). Hereafter, I ask the refuge of Allah from Shaitan, the outcast.

O mankind! Be careful of your duty to your Lord who created you from a single soul and from it created its mate and from this twin hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in whom ye claim (your rights) of one another, and toward the wombs (that bear you). Lo! Allah hath been a watcher over you. *[Quran, 4:1]*

O ye who believe! Observe your duty to Allah with right observance, and die not save as those who have surrendered (unto Him); *[Quran, 3:102]*

O ye who believe! Guard your duty to Allah, and speak words straight to the point; He will adjust your words for you and will forgive you your sins. Whosoever obeyth Allah and His Messenger, he verily hath gained a singal victory.

[Quran, 33:70-71]

Nikah is my sunnah— one who is not inclined towards it is not from me:

After this *Khutbah*, one should proceed with *Ijab* and *Qubul* (declaration and acceptance). This done, prayer (supplication) should be made for the married couple. After that it is a sunnah to distribute dates, either fresh or dry, among those present.

[Zâd-ul-Ma'âd]

Du'a for felicitate after Nikah (Marriage)

بَارَكَ اللّٰهُ لَكُمَا وَبَارَكَ عَلَيْكُمَا وَجَمَعَ بَيْنَكُمَا فِيْ خَيْرٍ ۔

The Prophet used to say to a married couple:

بِسْمِ اللّٰهِ اَللّٰهُمَّ جَنِّبْنَا وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا (ترمذی)

(May Allah bless you and send blessing to you both, and make you agree well with each other).

He also said: If one of you wishes to approach his wife he should say:

مَا شَآءَ اللّٰهُ لَا قُوَّةَ اِلَّا بِاللّٰهِ ۔

("In the name of Allah, O Allah, keep us away from Shaitan and keep Shaitan away from what Thou hast provided us."

[Tirmizi, Mishkât]

Hazrat Anas (رضي الله عنه) has reported that the Prophet said, "If Allah blesses anyone of His servant in the matter of his house, wealth and children and he says:

(How well Allah has wished! There is no might and no power except in Allah).

Then he will not suffer any affliction other than death."

[Zâd-ul-Ma'âd]

To give some present to the bride on the first night is also a sunnah.

Walima (Marriage Dinner)

After bridal night, one should hold a feast to feed his relations, friends and poor people. *[Tirmizi]*

It is not necessary to hold *Walima* dinner in a very large scale. To feed even a few people is enough. *[Bahishti Zewar]*

In *Walima*, one's object should be to follow the sunnah. A *Walima* to which poor are not invited and which is done for the

sake of pomp and show, has no blessings. On the contrary, it may invite Allah's wrath and displeasure.

[Zâd-ul-Ma'âd, Bahishti Zewar]

Certain Sunnahs about Marriage

1. To marry is a Sunnah for a man of means.
2. To marry as soon as adulthood has been reached is a Sunnah.
3. To send a formal proposal before *Nikah* (marriage) is a Sunnah.
4. To send marriage proposal from either side is a Sunnah.
5. To look for a pious and good (woman) is a Sunnah.
6. To marry four women at the same time is permissible according to the Qur'an and Sunnah provided one is able to deal with them justly.
7. To marry a widow is a Sunnah.
8. To marry in the month of *Shawwal-ul-Mukarram* is a Sunnah and is desirable. It brings blessings.
9. To marry on Monday brings blessings and is a Sunnah.
10. To announce the solemnization of marriage is a Sunnah.
11. To hold the *Nikah* ceremony (declaration and acceptance) in a mosque is a sunnah.
12. To hold the Nikah ceremony with simplicity and without any pomp and show is a Sunnah.
13. To fix a dower is a sunnah but it should not be beyond one's means and should not be less than ten *Auqiyah* (40 *dirhams*).
14. Both kinds of dower *Muajjal* (deferred) and *Mu'ajjal* (Prompt) are valid.

The Method of Solemnization of Nikah (Marriage)

Ijâb and *Qubul* are two pillars of *Nikah*, these make the marriage contract valid.

Before *Nikah*, it is a sunnah for the *Wali* (guardian) to obtain the permission of the girl who should be told that she is being given in marriage to such and such person for a dower of (the amount is to be mentioned clearly) and should be asked as to whether she is agreeable. Then the *Wali* (guardian or her representative) should give permission to the Qadi to proceed with *Ijâb* and *Qubul* (declaration and acceptance). It is a sunnah for the Qadi to sit in front of the bridgeroom or facing him and recite the *Khutbah*.

Talâq (Divorce) and Khula' (Separation sought by a woman)

Hazrat Sauban (رضي الله عنه) has reported that Allah's Messenger said, "If any woman asks her husband for divorce without some strong reason the odour of paradise will be forbidden to her."

[Ahmad, Tirmizi and others]

Hazrat Ibn 'Umar (رضي الله عنه) has reported the Prophet as saying, "The lawful thing which Allah hates most is divorce.

[Abu Dawud]

Hazrat Mu'az bin Jabal (رضي الله عنه) has told that Allah's Messenger said to him, "Mu'az, Allah has created nothing on the face of the earth dearer to Him than emancipation, and Allah has created nothing on the face of the earth more hateful to Him than divorce." *[Dare Qutni, Mishkât]*

The Blessed Nikah of Hazrat Fatima Zuhra

Hazrat Fatima (رضي الله عنها) had become just fifteen when proposals for her marriage for her began to come from high and responsible families. But the Prophet (ﷺ) remained irresponsive. Hazrat Ali (رضي الله عنه) was at that time about twenty one. He has related: It occurred to me that I should go and make a formal proposal, but then I thought, "How can this be accomplished, for I possess nothing". At last encouraged by the Prophet's kindness,

I went to him and expressed my intention. The Prophet was extremely pleased and accepting the proposal asked. 'Ali! Do you also possess some riches?' I replied, Apart from a horse and a shield I possess nothing. He said, "A soldier must, of course, have his horse. Go and sell away your shield". So Hazrat 'Ali (ﷺ) went and sold his shield for about four hundred Dirhams. Then the Messenger of Allah (Saw) called Hazrat Bilal (ﷺ) and asked him to bring some perfume, and a few other things and sent Hazrat Anas (ﷺ) to call Hazrat Abu Bakr, Hazrat Usman, Hazrat Talha, Hazrat Zubair (ﷺ) and some men of the *Ansâr*. When those men had come and taken their seats, the Prophet (ﷺ) recited *Khutba* of *Nikah* and gave in marriage Hazrat Fatima (ﷺ) quite simply to Hazrat 'Ali (ﷺ). He announced: "Be you all witness that I have married my daughter Fatimah to 'Ali for four hundred *misqals* silver, and 'Ali has accepted it. Then he raised his head in supplication and said, "O Allah, create love and harmony between these two. Bless them and bestow upon them good children." After the *Nikah*, dates were distributed. As the night came, Hazrat Fatima (ﷺ) was sent to unostentaniously accompanied by Hazrat Umm-e-Aiman (ﷺ). After *Salât-ul-Ishâ*, the Prophet himself visited them and made supplication for them. The dowry that the Messenger of Allah (ﷺ) gave to his beloved daughter was: a silver bracelet, two Yemeni sheets, four mattresses, one blanket, one pillow, one cup, one handgrinding mill, one bedstead, a small water skin and an earthen pitcher.

[Hisn-e-Hasin]

A weight for precious metals equal to 24 *qirats*.

After the Wedding of Hazrat Fatima Zuhra (ﷺ)

After the Prophet (Saw) had given away Hazrat Fatima (ﷺ) in marriage to Hazrat 'Ali (ﷺ) he went to their house and asked Hazrat Fatima to bring some water. So she brought it in a wooden cup. He took it and taking from it a drought poured it back in the cup and asked Fatima to come forward. She did so

and then he sprinkled some of the water on her bosom and head and said—

اَللّٰهُمَّ إِنِّيْ أُعِيْذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط

('O Allah, I seek refuge in Thee for her and her children from Shaitan, the cursed'). Then he asked her to turn back towards him. She did that. He then sprinkled the rest of the water on her back saying some Du'a. Then he turned to Hazrat Ali and asked him to bring water. Hazrat Ali understanding what he wanted came with a cup of water. Then the prophet did the same thing as he had done with Hazrat Fatima. After that he asked him to go to his bride. *[Hisn-e-Hasin, Shamâ'il-e-Tirmizi]*

The Infants

Azan and Iqamah in Ears of the Infants

After birth when an infant has been properly washed, *azân* should be recited in the right ear and *Iqâmah* in the left ear. When Hazrat Husain (رضي الله عنه) was born, the Prophet (Saw) recited *Azân* and *Iqâmah* in his ears. *[Zâd-ul-Ma'âd, Tabrani]*

Rubbing the Palate

Hazrat Asma (رضي الله عنها), daughter of Hazrat Abu Bakr (رضي الله عنه) said she conceived Abdullah bin az-Zubair in Makkah and gave birth to him in Quba, then took him to Allah's Messenger and placed him in his lap. He called for a date, chewed it and spat in his mouth; after which he rubbed his palate and then made supplication for him and invoked a blessing on him."

[Mishkât, Zâd-ul-Ma'âd]

Hazrat 'A'isha (رضي الله عنها) has told that boys used to be brought to Allah's Messenger, and he would invoke blessings on them and soften dates and rub their palates with them.

[Muslim, Bukhari, Tirmizi]

Choosing a Good Name

Choose a good name for the child, which should be made be prefixing (Abdul) to any of the names of Allah, e.g. 'Abdullah, 'Abdur Rahman, etc. or call them by the names of the prophets or any other name which may have good meaning. The Holy Prophet (ﷺ) has said, "On the Day of Resurrection you will be called by your names and your father's names, so give yourselves good names. *[Abu Dawud]*

The First Lesson for a Child

The Holy Prophet (ﷺ) has said, "When your children begin to speak, then teach them to respect, (There is no god except Allah) being unmindful as to when he dies. And when the children lose their milk teeth, enjoin upon them to say *Salât* (prayer)". *[Tirmizi, Ibn As-Sinni]*

A Protective Ta'wiz (Amulet)

In order to protect a child from the evil eye, and every kind of affliction, pain and disease, the following should be written on a piece of paper and suspended round the neck of the children:

أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ شَرِّ كُلِّ شَيْطَانٍ وَّهَامَّةٍ وَّمِنْ شَرِّ كُلِّ عَيْنٍ لَّامَّةٍ

(I seek refuge in Allah through His perfect words from every devil, every poisonous creature and the influence of the evil eye).

This Du'a may either be recited or blown on the child or written and suspended round the neck. *[Hisn-e-Hasin]*

'Aqiqah : (Sacrifice on the Birth of a Child)

It is reported that the Prophet (ﷺ) said, "If anyone has a child born to him and wishes to offer a sacrifice on its behalf, he may offer two sheep for a boy and one for a girl."
[Abu Dawud, Mishkât]

The same has been reported by Hazrat 'A'isha (رضي الله عنها) in another authentic tradition. *[Zâd-ul-Ma'âd]*

Rule: If *'Aqiqah* is not done on the seventh day then it is better to bear in mind that irrespective of date the day should be the seventh.

Hazrat Muhammad bin 'Ali bin Husain quoted 'Ali bin Abu Talib (رضي الله عنه) that Allah's Messenger sacrificed a sheep on the seventh day for al-Hasan and said, "Shave his head and give the weight of his hair in silver as *Sadaqah*."

[Mishkât, Zâd-ul-Ma'âd]

Rule: It is order whether the meat of *'Aqiqah* (sacrificed animal) is distributed raw or cooked or a feast is held.

Rule: It is in order for the parents and grand parents to eat the meat of the *'Aqiqah* (sacrificed animal).

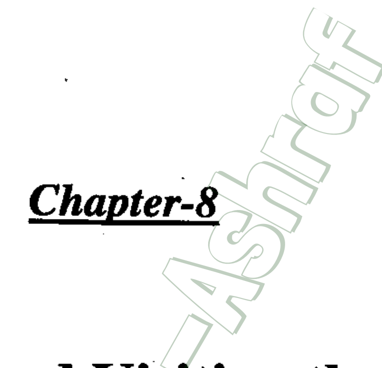
Rule: If someone has no means to sacrifice two sheep/goats for a boy, he may sacrifice one only and in case he is not able to do this much even then there is no harm. *[Bahishti Zewar]*

Circumcision

Hazrat Ibn Abbas (رضي الله عنه) has stated that people did not get their boys circumcised until they were sensible enough.

Imam Ahmad bin Hambal has stated that Abu Abdullah (رضي الله عنه) told that there is no harm if circumcision is done on the seventh day (after birth). *[Zâd-ul-Ma'âd]*

Chapter-8



Diseases and Visiting the Sick

Death and Thereafter
Disease and Remedy

Every Disease has a Remedy

Hazrat Jabir (ﷺ) has reported that Allah's Messenger said, "There is a medicine for every disease, and when the medicine is applied to the disease it is cured by Allah's permission." *[Muslim, Mishkât]*

Hazrat Abu Darda (ﷺ) has reported that Allah's Messenger said, "Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful." *[Abu Dawud, Mishkât]*

Arrangement for Remedy and Precaution

Hazrat Usamah bin Sharik told when Allah's Messenger was asked whether they should make use of medical treatment he replied, "Yes, servant of Allah, make use of medical treatment, for Allah has not made a disease without appointing a remedy for it, with the exception of one disease, viz. old age." *[Tirmizi, Mishkât]*

The Holy Prophet (ﷺ) used to enjoin people to get treatment from qualified and experienced medical practitioners and adopt preventive steps. *[Zâd-ul-Ma'âd]*

He used to ask a quack not to practice medicine and made him responsible for any damage to the patient. *[Zâd-ul-Ma'âd]*

He used to forbid people to use unlawful things as medicine. He said: "Allah, the Almighty has not given healing character to unlawful things. *[Zâd-ul-Ma'âd]*

Visiting the Sick

Whosoever amongst the companions became ill, the Holy

Prophet (ﷺ) used to visit him. *[Zâd-ul-Ma'âd]*

The Holy Prophet (ﷺ) had no day appointed for visiting the sick but he used to do so during the day and night as and when need arose. *[Zâd-ul-Ma'âd]*

Hazrat Ibn Abbas (رضي الله عنه) said that staying for a short time and making little noise when visiting an invalid is a part of the sunnah. *[Zâd-ul-Ma'âd]*

While visiting the sick he used to sit by his head and asked, "How are you?" *[Zâd-ul-Ma'âd]*

While visiting the sick, the Holy Prophet (Saw) used to place his hand on his forehead and pulse. If he expressed desire for anything, he arranged for it and used to say, "Whatever a sick person desires, give it to him unless it is harmful for him." *[Hisn-e-Hasin]*

Consoling and Comforting

Hazrat Abu Sa'id al-Khudri (رضي الله عنه) has reported Allah's Messenger as saying, "When you go into visit an invalid, express a hope that he will livelong. That will not avert any thing, but it will comfort him." *[Tirmizi, Ibn-e-Majah, Mishkât]*

Sometimes He (Prophet) used to place his hand on the forehead of the sick person, then wipe his hand on his chest and belly and used to pray "O Allah! give him healing". And when he went near the patient, he used to say, "Don't worry if Allah wills, everything will be alright." Sometimes he said "This ailment will be an atonement for and purifier from the sins." *[Zâd-ul-Ma'âd]*

The Virtues of Visiting the Sick

Hazrat Sauban (رضي الله عنه) has reported Allah's Messenger as saying, "When a Muslim pays a sick visit to his brother Muslim he continues to gather the fruits of Paradise till he returns." *[Muslim, Mishkât]*

Hazrat Umm Salmah (رضي الله عنها) has reported Allah's Messenger as saying, "When you are with one who is ill of dying speak good words for the angels say *Ameen* to what you say."

[Muslim, Mishkât]

Hazrat 'Umer bin al-Khattab (رضي الله عنه) has reported Allah's Messenger as saying, "When you visit an invalid tell him to make supplication for you, for his supplication is like that of the angels." *[Ibn-e-Majah, Mishkât]*

Blowing on the Sick Person and Supplication for his Recovery

The Holy Prophet (ﷺ) used to make supplication three times as he did in the case of Hazrat Sa'd (رضي الله عنه) "O Allah, give him healing; O Allah! give him healing; O Allah! give him healing". *[Zâd-ul-Ma'âd]*

Hazrat "A'isha (رضي الله عنها) has said, when one of us had a complain Allah's Messenger wiped him with his right hand and then said—

اَللّٰهُمَّ اَذْهِبِ الْبَاْسَ رَبَّ النَّاسِ اِشْفِ اَنْتَ الشَّافِيْ لَا شِفَاءَ اِلَّا شِفَاؤُكَ
شِفَاءً لَّا يُغَادِرُ سَقَمًا ۔

"Remove the harm, Lord of men and give healing. Thou art the Healer. There is no healing but Thine, a healing which leaves no illness behind." *[Bukhari, Muslim, Mishkât]*

Hazrat 'A'isha (رضي الله عنها) has said that when the Prophet had a complaint he would blow on himself, ejecting saliva, reciting the Mu'awwizat, and wipe himself with his hand. She said, "When he suffered from the pain of which he died, would blow on him ejecting saliva and recite the *'Mu'awwizat* as he did, and would take the Prophet's hand to wipe him."

[Bukhari, Muslim, Mishkât]

The Holy Prophet used to place his right hand on the forehead or on the ailing part of the sick person's body and say: (as

mentioned above). The following supplication has also been reported :

اَللّٰهُمَّ اشْفِهِ اَللّٰهُمَّ عَافِهِ

(O Allah, give him healing and keep him well or

Reciting the following seven times —

اَسْأَلُ اللهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ اَنْ يَّشْفِيَكَ۔

(I ask Allah, the supreme, the Lord of the Throne of Glory, to cure thee).

If anyone visits a person who is not yet destined to die, and recites this Du'a, Allah will surely provide him cure from his disease *[Muslim, Bukhari, Tirmizi]*

Hazrat 'Usman bin Abul A'as (رضی اللہ عنہ) has reported that the complained to Allah's Messenger of a pain he had in his body, and he told him to put his hand on the part of his body which was sore and say three times بِسْمِ اللهِ (In the name of Allah)", and seven times—

اَعُوْذُ بِعِزَّةِ اللهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا اَجِدُ وَاُحَاذِرُ۔

(I seek refuge in Allah's might and power from the evil of what I am experiencing and trying to avert).

He said he did so, and Allah removed his trouble.

[Muslim, Mishkât]

اَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ شَرِّ كُلِّ شَيْطَانٍ وَّهَامَّةٍ وَّمِنْ شَرِّ كُلِّ عَيْنٍ لَّامَّةٍ۔

Hazrat Ibn Abbas (رضی اللہ عنہ) has reported that Allah's Messenger used to command al-Hasan and al-Husain (رضی اللہ عنہما) to Allah's protection saying :

لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحَانَكَ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ۔

(With Allah's perfect words I commend you to Allah's protection from every devil and poisonous creature and from

every evil eye), and he would say, "Your ancestor, Ibrahim (ﷺ) with them to Allah's protection." *[Bukhari, Muslim]*

Hazrat 'A'isha (رضي الله عنها) has said that when a person complained of some trouble, or if he had a sore or a wound, the Prophet would say while pointing with his finger.

(In the Name of Allah, It is the soil of our land with the spittle of one of us, that our sick one may be healed by our Lord's permission." *[Bukhari, Muslim, Mishkât]*

Du'a during Illness

If anyone recites the following Du'a forty times, when he is ill, then if he dies, he would earn a reward equal to that of a martyr, and if he recovers all his sins will be forgiven:

لَا إِلٰهَ إِلَّا اللّٰهُ اَللّٰهُ اَكْبَرُ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهٗ

(There is no Allah save Thee. Be Thou glorified! Lo! I have been a wrongdoer). *[21:87]*

If one is ill and dies reciting the following Du'a, the fire of Hell will not touch him.

لَا إِلٰهَ إِلَّا اللّٰهُ اَللّٰهُ اَكْبَرُ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَا إِلٰهَ إِلَّا اللّٰهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ لَا إِلٰهَ إِلَّا اللّٰهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

(There is no god save Allah. Allah is Great. There is no god save Allah, the One; without any partner; there is no god save Allah to whom belongs sovereignty and praise. There is no god save Allah. There is no might and power save with Allah). *[Tirmizi, Nasa'i, Ibn-e-Majah]*

During illness one should recite the du'a with a sincere heart and true yearning. *[Ma'ârif-ul-Hadîs]*

اَللّٰهُمَّ ارْزُقْنِيْ شَهَادَةً فِيْ سَبِيْلِكَ وَاجْعَلْ مَوْتِيْ بِبَلَدِ رَسُوْلِكَ۔ (حصن حصين)

(O Allah! Bestow on me martyrdom in Thy path and give me death in the city of Thy Messenger). *[Hisn-e-Hasin]*

Reward for Normal Functions during Illness

Hazrat Abu Musa (رضي الله عنه) reported Allah's Messenger as saying, "When a man is ill or on a journey, what he was accustomed to do when staying at home and we will be recorded for him."

[Bukhari, Muslim]

Endurance to be Rewarded by Higher Rank

Hazrat Mohammad bin Khalid as-Sulami on his father's authority has said that his grandfather reported Allah's Messenger as saying, "When Allah has previously desired for a servant a rank which he has not attained by his action, He afflicts him in his body, or his property or his children. He then enables him to endure that so that he may bring him to the rank previously decreed for him by Allah."

[Ahmad and Abu Dawud, Mishkât]

Atonement for Sins

Hazrat Abu Hurairah and Hazrat Abu Sa'eed al-Khudri (رضي الله عنهما) have reported that the Prophet said, "No Muslim is afflicted by difficulty, continuous pain, anxiety, grief, injury, or care, or even by a thorn with which he is pierced, without Allah thereby making an atonement for his sins." *[Bukhari, Muslim, Mishkât]*

Remembrance of Death and Yearning for it

Hazrat Abu Hurairah (رضي الله عنه) has reported Allah's Messenger as saying, "Keep much in your remembrance the cutter off of delights, i.e. death." *[Tirmizi and others, Mishkât]*

Hazrat 'Abdullah bin 'Amr (رضي الله عنه) has reported Allah's Messenger as saying, "The gift to a believer is death."

[Baihaqi, Mishkât]

Wishing Death and Praying for it Forbidden

Hazrat Anas (رضي الله عنه) has reported Allah's Messenger as saying, "None of you must wish for death because he is afflicted by evil circumstances, but if he cannot help doing so he should say:

اَللّٰهُمَّ اَحْيِنِيْ مَا كَانَتِ الْحَيٰوةُ خَيْرًا لِّيْ وَتَوَفَّنِيْ اِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِّيْ۔ (حصن حصين)

(O Allah, give me life as lung as life is better for me, and take me when death is better for me). *[Bukhari, Muslim]*

What to do when Signs of Death Appear

Hazrat Abu Sa'eed and Abu Hurairah (Radhiyallahu 'anhuma) have reported Allah's Messenger as saying, "Recite to those of you who are dying," (لَا إِلٰهَ إِلَّا اللهُ) [There is no god] but Hazrat Ma'qil bin Yasar (رضي الله عنه) has reported Allah's Messenger as saying, "Recite *Surha Ya'sin* (36) over your dying persons. *[Ahmad, Abu Dawud, Mishkât]*

The Agony of Death

Turn the face of a dying man towards qiblah. He himself should recite:

اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاَلْحِقْنِيْ بِالرَّفِيْقِ الْاَعْلٰى.... لَا اِلٰهَ اِلَّا اللّٰهُ اَللّٰهُمَّ اَعِنِّيْ عَلٰى غَمَرَاتِ الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ۔

(O Allah! Forgive and have mercy on me and join me to the highest companions, and say):

(There is no god save Allah. O Allah! Help me at this moment of agony of death). *[Tirmizi]*

Throes of Death

Where the signs of death appear and his legs become relaxed, his nose becomes inclined to one side, his temples sink, then he should be turned on his right facing the *Qiblah*. At this stage, it is *Mustahab* that same pious man gets close to him and recites *Kalimat-us-Shahadah* loudly,

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

(I bear witness that there is no god save Allah and that Muhammad is His Messenger) and in a suggestive manner but should not press him to repeat because he is in agony. If he

recites it once, it is enough and if after that he utters something then the former process should be repeated. It is *mustahab* (desirable) that *Surah Ya'sin* (36) is received near him and that pious and virtuous persons remain beside him. *[Tirmizi]*

When one is dead, then his relatives should recite:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ ۔ اَللّٰهُمَّ اٰجِرْنِيْ فِيْ مُصِيْبَتِيْ وَاخْلُفْ لِيْ خَيْرًا مِّنْهَا ۔

(الترمذی)

(To Allah we belong and to Him is our return. Recoup me for what has befallen me, and compensate me with what is better). *[Tirmizi]*

When death is confirmed, the head and the chin should be fastened together with a strip of cloth and eyes closed with ease. While doing so the following should be recited:

بِسْمِ اللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ اَللّٰهُمَّ يَسِّرْ عَلَيْهِ اَمْرَهٗ وَسَهِّلْ عَلَيْهِ مَا بَعْدَهٗ وَ
اَسْعِدْهُ بِلِقَائِكَ وَاجْعَلْ مَا خَرَجَ اِلَيْهِ خَيْرًا مِّمَّا خَرَجَ عَنْهُ ۔

[In the name of Allah, and in accordance with the religion of the Messenger of Allah. O Allah! Make his task easy for him and make light for him what follows. Favour him with Thy sight. Make the place where he has gone (the Hereafter) better than the one he has left (this world)].

Then his hands and legs should be straightened and it is *Mustahab* (desirable) to strip him and thereafter cover with him a sheet. It should then be placed on a *Char'pai* (four poster) or a low wooden table. In any case it should not be left on ground. Then all concerned (friends and relatives) should be informed to enable more and more persons to participate in the *Salat-ul-Janazah* and pray for the dead. It is *mustahab* (desirable) that his debt, if any, should be defrayed immediately and makes haste in carrying out his *Tajhiz* and *Takfin* (washing and shrouding etc.) Before washing the corpse, it is not proper to recite the Holy Qur'an near it.

[Sharh-ut-Tanwir, Bahishti Zewar]

Weeping for the Dead is Forbidden

Hazrat Abdullah bin Umar (رضي الله عنه) has related that when Sa'd bin 'Ubadah complained of a trouble, the Prophet came to visit him accompanied by Abdur Rahman bin 'Auf, Sa'd bin Abu Waqqas and Abdullah bin Mas'ud. On entering and finding him in a bad way (or, in a faint) he suggested that his end was near, but was assured that that was not so. The Prophet wept, and when the people saw him weeping they wept too. He then said, "Listen; Allah does not punish for the tears the eye sheds or the grief the heart experiences, but He punishes for this (pointing to his tongue), or He shows compassion, and the dead is punished because of his family's weeping for him. On the other hand if one says:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ

(To Allah we belong and to Him is our return, and prayer for pardon, He shows mercy. *[Bukhari, Muslim, Ma'ârif-ul-Hadîs]*

Hazrat Umm-e-Salma (رضي الله عنها) has narrated that Allah's messenger came into Abu Salma when his eyes were forcedly open. Closing them he said, "When the soul is taken the sight follows it". Some of his family members wept and wailed, so he said, "Do not supplicate for yourselves anything but good, for the angels say Ameen to what you say."

He then said, "O Allah! forgive Abu Salma, raise his degree among those who are rightly guided and grant him a successor in his descendants who remain. Forgive both us and him, Lord of the universe make this grave spacious for him and grant him light in it." *[Muslim, Ma'ârif-ul-Hadîs]*

Shedding Tears for a Dead Person is Permissible

The Prophet has enjoined on his Ummah the saying of إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ (To Allah we belong and to Him is our return), and to remain contented and pleased with Allah's will. These directions do not go against shedding of tears and having a sorrowful heart. It was in keeping with this that he inspite of his

being ever pleased with the will of Allah and full of praise for Him, that when his dear son Ibrahim died, he was so much moved that he could not restrain his tears, although his heart was full of submission to the will of Allah and tongue was busy in remembering Allah. *[Zâd-ul-Ma'âd]*

Tears and Sorrow

Hazrat Anas (رضي الله عنه) has related: We went in with Allah's Messenger to visit Abu Saif the Smith who was in the husband of Khaulah bint al-Munzir, the nurse of his son Ibrahim who according to the custom was still living with his nurse. The Prophet picked up his son, kissed him and rubbed his nose against the child's cheeks, as is done when fondling a child. We went to visit him later when Ibrahim was giving up his soul and tears began to fall from Allah's Messenger's eyes whereupon 'Abdur Rahman bin 'Auf said to him, "You too, Messenger of Allah. He replied, "Ibn A'uf, it is compassion," then shed more tears and said, "The eye weeps and the heart grieves, but we say only what our Lord is pleased with, (i.e. to Allah we belong and to Him is our return) and we are grieved over being separated from you, Ibrahim." *[Bukhari, Muslim, Ma'ârif-ul-Hadîs]*

Kissing the Dead

It is permissible to kiss the dead just as the Prophet kissed 'Usman bin Maz'un and wept. Similarly, Hazrat Abu Bakr as-Siddique kissed the forehead of the Prophet when he was dead.

Promptness in Tajhiz and Takfin (Funeral Preparations)

Hazrat Husain bin Wahwah (رضي الله عنه) has said that when Talha bin al-Bara was ill and the Prophet came to visit him and said, "I cannot help feeling that Talha's death is near, so tell me when it occurs and hasten the funeral preparations, for it is not fitting that the corpse of a Muslim should be detained among his family." *[Abu Dawud, Mishkât]*

Hazrat Abdullah bin Umar (رضي الله عنه) has said that he heard the Prophet say, "When one of you dies, do not keep him long, but take him quietly to his grave, and have the opening verses of

Surah al-Baqarah (2) recited at his head and the concluding verses of the same *Surah* at his feet." *[Baihaqi, Mishkât]*

Sending food for the Dead Man's Family

The Holy Prophet (SAW) has said, "Send meals for the dead man's family members, for, on account of being grief stricken, they can find no time to cook for themselves." Hazrat Abdullah bin Ja'far (رضي الله عنه) has related that when the news of his father, Hazrat Ja'far's (رضي الله عنه) death came the Prophet said, "Prepare food for Ja'far's family, for they have heard something which takes up their whole attention.' *[Tirmizi, Abu Dawud, Mishkât]*

It had been the Prophet's noble precept that the members of a dead man's home should not worry themselves to feed those who came for condolence, but the friends and relatives should arrange for their meals. This is an example of good manners and a deed to relieve those left behind by the dead man. *[Zâd-ul-Ma'âd]*

Patience on Death and its Reward

Hazrat Abu Hurairah (رضي الله عنه) has reported Allah's Messenger as declaring that Allah says, "When I take away from my believing servant his favourite friend among the people of this world and he seeks his reward from me he will have no other reward from me but Paradise." *[Bukhari, Mishkât]*

Weeping for the Dead

The Prophet has said: It is not proper for a believer to mourn a dead person for more than three days. The period of mourning for a widow is four months and ten days, during which she should not wear colourful garments, use no perfume and should not adorn herself. *[Tirmizi, Bukhari, Mishkât]*

Condolence

Hazrat Abdullah bin Masud (رضي الله عنه) reported Allah's Messenger as saying, "If anyone comforts one who has been afflicted he will have a reward equivalent to his."
[Tirmizi, Ibn-e-Majah, Mishkât]

Condoling with a Dead Man's Family Members was one of the Noble Habits of the Prophet

The Sunnah is to demonstrate peace and contentment with Allah's pleasure, to praise Allah and to say :

(To Him we belong and to Him is our return). The Prophet has disapproved tearing of garments in desires, lamenting loudly, wailing or getting the head shaved. *[Zâd-ul-Ma'âd]*

The Holy Prophet (Saw) used to be kind on the dead with such actions as may be of real avail to him in his grave and on the Day of Resurrection. He helped his family members through condolence and assistance in *Tajhiz* and *Takfin* (washing and shrouding). He would lead his funeral prayers (*Salât-ul-Janazah*) along with his companions. He used to seek Allah's pardon for his sins and followed his bier with his companions upto the graveyard. Thereafter he used to stand by the head of the grave and prayed for him, inculcating upon him to be firm in his belief, tell him the questions and answers of *munkir* and *nakir*— prepare the grave by putting earth etc. on it, and pay specially for mercy and forgiveness. The companions have reported authentically that of the last funeral prayer, which the Holy Prophet led, had four *Takbirât*. This has since then become an established practice and is the proper rite according to Imam Abu Hanifah.

[Madârij-un-Nubuwwah, Zâd-ul-Ma'âd]

Washing and Shrouding

Hazrat Umm 'Atiyah (رضي الله عنها) has reported: Allah's Messenger came in where we were; when we were washing his daughter and said, "Wash her with water and plum tree leaves three or four times, or more than that if you think fit, and put camphor, in the last washing, then inform me when you have finished." When we had finished we informed him, and he threw his lower garment saying, "Put it next to her body". A version has "Wash her an odd number of times, three, or five, or seven, beginning with the right side and the places where ablution is performed." *[Bukhari, Muslim, Mishkât]*

Washing according to Sunnah

Fumigate the plank, on which corpse is to be washed, three times by burning incense or aloe stick. After fumigation of the plank, the corpse should be placed on it and clothes taken off in a manner causing least inconvenience to the corpse. A piece of clothe should cover the portion below the belt upto knees. Then the belly should be pressed with slow movements of hand (the parts which are not to be touched during life should not be touched without gloves). Whether any excreta comes out or not, in both cases, absterge (wearing gloves) with three or five clods and then wash with water. After that, ablution should be done to the corpse omitting washing of hands upto wrists, gargles and pouring of water in nostrils. Ablution should start with washing the face, then both hands inclusive of elbows, rubbing the head with wet hands and then both the feet inclusive of ankles should be washed. Thereafter pass wet cotton wool over the gums and teeth and also in nostrils. (If the person had died in a condition making a bath necessary, it is incumbent that water reaches the inside of the mouth and nose). Button the nostrils, mouth and ears with cotton wool so that water does not get into them. After ablution, the head should be washed with gilly flower or some other cleansing substance, for example, gram flour, oil cake or soap. When the head has been cleansed in the above manner, the corpse should be laid left side-way and the water boiled with plum tree leaves, which should be lukewarm, poured on it three times from the head to feet, so that it reaches the right sideway. The corpse should then be seated with a support and its belly pressed slowly. In case some excreta comes out, it should be removed and washed. (This does not affect the ablution and washing and therefore the procedure should not be repealed). After this it should again be laid sideway and comphoric water passed on it three times from head to feet. The entire body should then be dried with a towel and kept ready for shrouding which should be done forthwith. *[Fatawa Hindiya, Bahishti Zewar]*

In case water boiled with plum tree leaves is not available, then simple lukewarm water is enough for washing. Very hot water should not be used for washing. The method mentioned above is according to *sunnah* and if someone does not wash in this manner three times but does so only once, it would meet the requirement. *[Sharh-Imdadiya, Bahishti Zewar]*

When the corpse is placed on the shroud, apply some *'Itr* (perfume) on the head and in case of men, apply it on the beard also. Thereafter rub some camphor on the forehead, as well as on the nose, both the palms, both the knees and both the legs. Some people apply *'Itr* (perfume) on the shroud and place perfumed cotton wool in the ears. This is due to ignorance. What is laid down in *Shari'ah* should not be overstripped. *[Sharh Hidaya]*

Do not comb the hair, nor clip the nails, nor cut the hair — leave them all as they are. *[Sharh Hidaya]*

It is preferable that washing is done by a relative of the dead. Otherwise some pious person should do so. *[Durr-ul Mukhtâr]*

It is *Masnun* that the man giving the bath to a corpse also takes both himself after doing so. *[Bahishti Zewar]*

What the Shroud should be Composed of

To give a shroud to a corpse is a *Fardh-e-Kifayah*. According to sunnah man's shroud consists of three pieces: (1) *'Izar* (2) *Kurta* (3) *Lifafa*. The length of the *Izar* and *Lifafa* should be from head to foot and that of the *Kurta* (without sleeves and side pieces) should be from head to-foot and that of the *Kurta* (without sleeves and side pieces) should be from neck-to-foot.

For a woman, five pieces are *masnun*.

(1) *Kurta* (2) *Izar* (3) *Sarband* (4) Winding Sheet or *Lifafa* (5) *Seenaband*.

The lengths of the above should be as follows:

1. *Kurta*: from the shoulders to the ankles.

2. *Izar*: from the head to the feet.
3. *Sarband*: three cubits in length.
4. *Seenaband*: from the chest to the knees, or at least to the navel.
5. *Lifafah*: from the head to the feet.

Hazrat 'A'isha (رضي الله عنها) has reported that Allah's Messenger was shrouded in three cotton garments of white Yemeni stuff from Sahul, among which was neither a shirt nor a turban.

[Bukhari, Mishkât]

Hazrat Ibn Abbas (رضي الله عنه) has reported Allah's Messenger as saying, "Wear your white garments, for they are among your best garments, and shroud your dead in them."

[Abu Dawud, Tirmizi, Mishkât]

Hazrat Ali (رضي الله عنه) has reported Allah's Messenger as saying, "Don't be extravagant in shrouding, for it will quickly be decayed." *[Abu Dawud]*

The best shroud is that of white cloth whether new or old. For men shroud made from pure silk or coloured cloth is *Makruh*, but for women it is lawful. *[Bahishti Zewar]*

The Masnun Method of Shrouding

Fumigate the shroud once or three or five times with perfume. In the case of a male, *Lifafa* (outer covering) should be spread first, and on it the *Izar* (inner covering) should be placed. On it the corpse should be laid and the *Kurta* be put on it (like a shirt). Thereafter perfume should be applied on the head, beard and on the body but perfumes made with saffron should not be used. Camphor should be applied to the forehead, nose, both hands, both thighs and both the feet. After that left side of the *Izar* (inner covering) should be turned on the body and upon it the right side in the same manner. The *Lifafa* (outer covering) should also be dealt with accordingly. After shrouding the body in this manner one band of cloth should be tied on the head and a second below the feet.

For a female, first spread the sheet (*Lifafa*), over it the *Izar* and over the *Izar* the *Kurta*. Then lay the body on it and put the *Kurta* on it. Dividing the hair into two parts, take them out of the *Kurta* and put them above the head. Then cover the hair on the both sides with the *Sarband*. Now put the *Izar* on, followed by the *Lifafa*. Then the *Seenaband* should be placed on the breast and passing its ends under the arms, it should be wrapped up to below the knees — first on the left side, then on the right side. The Sina Band should now be tied. Next the *Lifafa* should be wound first on the right side and then on the left. Finally, the head and foot ends of the shroud should be tied with a strip of cloth, and another band should be passed under the waist. *[Fatwa-e-Hindiyah]*

After shrouding — *Salât-ul-Janazah* should be offered.

Rule: It is not proper to put inside the shroudor in the grave any such thing as *Ahd Nama*, the *Shijra* of one's *pir* or any other du'a. Similarly, it is not correct to write on the shroud the *Kalimah* or any du'a with camphor or ink. *[Durr-ul-Mukhtâr]*

Rule: One should be buried where one dies. It is not proper to take the coffin to any other place unless compelling circumstances so required. *[Tahtavi]*

Ghusl (bath) after Washing a Corpse

Hazrat Abu Hurairah (رضي الله عنه) has reported that the Messenger of Allah said, "Whoever washes a corpse should (afterwards) take a bath himself." *[Ibn-e-Majah]*

In the traditions it has been reported that the persons carrying the bier on their shoulders should perform ablution (first). *[Ma'ârif-ul-Hadîs]*

Masnun Way of Carrying a Bier

For carrying a bier on shoulders the *masnun* way is that بسم الله should be said while lifting the cot (four poster) and that four persons carry the cot each one holding one of its legs changing

shoulders after walking ten steps and doing so on each of the four legs.

The commendable way of carrying the bier is that the front right leg of the cot should be placed on the right shoulder and the bier carried in this manner for at least ten paces, then the back right leg on the same shoulder, thereafter the front leg on the left shoulder and then the back left leg on the same shoulder. Thus the distance covered would at least be forty paces. The bier should be carried swiftly but the paces should not be so swift as to cause shaking and commotion to the dead body. *[Bahishti Gauhar]*

It is also lawful to follow a bier on a mount but going ahead of it is *Makruh*. *[Bahishti Zewar]*

Those who follow the bier should observe silence. Talking with each other, supplicating or reciting Holy Qur'an loudly is *Makruh*. *[Bahishti Gauhar]*

Sitting in the graveyard before the coffin is placed on the ground is *makruh*. *[Bahishti Gauhar]*

It is preferable that one should not sit until burial is complete.

Reward for Salât-ul-Janazah

Hazrat Abu Hurairah (رضي الله عنه) has reported Allah's Messenger as saying, "If anyone attends the funeral of a Muslim out of faith and seeking a reward from Allah, and stays till prayer is offered and the burial is complete, he will return with a reward of two *Qirat* being equivalent to Uhud; and if anyone prays over the dead and returns before the burial, he will come back with one *Qir'at*." *[Bukhari, Muslim, Mishkât]*

Qirât is twentieth or twenty fourth of a *dinar*. Hazrat Abu Hurairah (رضي الله عنه) reported Allah's Messenger as saying, 'Walk quickly at a funeral, for if the dead person was good it is a good condition to which you are sending him on, but if he was otherwise it is an evil of which you are ridding yourselves." *[Bukhari, Muslim, Mishkât]*

The Holy Prophet (ﷺ) followed a bier on foot (Tirmizi) and did not sit until the coffin was brought down the shoulders. He used to say:

إِذَا اتَّبَعْتُمُ الْجَنَازَةَ فَلَا تَجْلِسُوْا حَتّٰى تُوْضَعَ

(Do not sit down until the corpse has been placed in the grave. *[Madârij-un-Nubuwwah]*

According to Imam Abu Hanifa (Rahmatullah alaih) following the bier on foot is *Mustahab* (desirable).

The Ahl-e-Sunan (those who have recorded traditions) have reported that whenever the Prophet accompanied a funeral procession, he walked on foot and would say, 'I do not ride when the angels are walking on foot.' After the burial, he would sometimes walk and sometimes use a mount. *[Zâd-ul-Ma'âd]*

When the Messenger of Allah followed a bier, he remained quiet and thought of death in his heart. *[Ibn Sa'd]*

Regulations about Salât-ul-Janazah

Salât-ul-Janazah is *Fardh-e-Kifayah*. The relatives of the dead who have the right of inheritance/guardianship are entitled to lead the prayer or to whom he may permit to do so. *[Bahishti Gauhar]*

An essential condition for *Salât-ut-Janazah* is that the coffin is placed in front of the congregation and the *Imam* stands just opposite to the chest of the dead person. The number of rows should be odd. *[Bahishti Gauhar]*

Delaying *Salât-ul-Janazah* to enable more persons to participate in it is *makruh*. *[Bahishti Gauhar]*

In *Salât-ul-Janazah*, two items are *Fardh* (obligatory):

i) Saying *Takbir* four times; every *Takbir* is a substitute for a *Rak'ah*.

ii) *Qiyam* i.e., saying the prayer standing, just like in *Fardh* and *Wajib* prayers, *Qiyam* is Fardh.

In *Salât-ul-Janazah*, there are three Sunnahs:

(i) Praising Allah (ii) Darud on the Prophet.

(iii) Supplication for the dead person. Q *[Bahishti Gauhar]*

The *masnun* method of saying *Salât-ul-Janaza* is that after placing the bier in front of the congregation, the Imam stands just opposite to the chest of the corpse. If the dead is a woman, the Imam should stand opposite to the navel. All participants should say:

نَوَيْتُ اَنْ اُصَلِّیَ لِلّٰهِ تَعَالٰی صَلٰوةَ الْجَنَازَةِ وَدُعَاءً لِّلْمَيِّتِ ۔

[I intend to say *Salât-ul-Janazah* (with four *takbirat*) for Allah, the Almighty, which is a supplication (for the dead)].

[Bahishti Gauhar]

Method of Saying Salât-ul-Janazah

After the *niyyah* both hands should be raised upto the ears and سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ (*Takbir-e-Tahrima*) should be recited. Thereafter the hands be folded and the following be recited:

وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَجَلَّ ثَنَاؤُكَ وَلَا اِلٰهَ غَيْرُكَ

[Holiness to Thee, O Allah! And praise be to Thee! Great is Thy name! Great is Thy greatness! Great is Thy praise! And there is no god (worthy of worship) but Thee.]

After this, the second *Takbir* (Allah is Great) should be recited but hands should not be raised and then both the *Daruds* (preferably those recited in the last *Qaida* of the daily prayers) should be recited. Then without raising hands the third *Takbir* should be said and the following supplication recited:

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيْرِنَا وَكَبِيْرِنَا وَذَكَرِنَا وَاُنْثَانَا ۔ اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلَى الْاِيْمَانِ ۔

(O Allah, forgive our living and dead, present and absent big and small, man and woman. O Allah, whoever among us is kept alive by Thee, be kept alive on the path of Islam and to whom Thou causest to die, let him die with faith).

If anybody does not remember the above du'a, he should recite any other Du'a. Then saying (for the fourth time) without raising the hands, one should turn to the right for *Salam* and then to the left as is done in the daily prayers. The *Takbirat* and Salam should be said loudly by the Imam only.

[Bahishti Gauhar]

If the *Janazah* (bier) is of a minor child (boy) the following should be recited:

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَّاجْعَلْهُ لَنَا اَجْرًا وَّذُخْرًا وَّاجْعَلْهُ لَنَا شَافِعًا وَّمُشَفَّعًا۔

(O Allah! Make him one who precedes us to make arrangement for us and make him our reward and our depository and make him an intercessor for us and one whose intercession Thou hast accepted).

If the *Janazah* (bier) is of a girl, then the du'a will be as follows:

اَللّٰهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَّاجْعَلْنَا لَنَا اَجْرًا وَّذُخْرًا وَّاجْعَلْهَا لَنَا شَافِعَةً وَّمُشَفَّعَةً۔

(O Allah! Make her one who precedes us to make arrangement for us and make her our reward and our depository and make her an intercessor for us and one whose intercession Thou hast accepted).

The Blessing and Importance of the Large Number of Participants in Salât-ul-Janazah

Hazrat 'A'isha (Radhiyallahu 'anha) has reported that the Prophet said, "If a company of Muslims to the number of a hundred pray over a dead person, all of them interceding for him their intercession for him will be accepted."

[Muslim, Mishkât]

Hazrat Malik bin Hubairah has related that he heard Allah's Messenger say, "If any Muslim dies and three rows of Muslims pray over him it will assure him (of Paradise)." When Hazrat Malik considered those who accompanied a bier to be few, he divided them into three rows in accordance with this tradition.

[Abu Dawud, Mishkât]

Nature of the Grave

The grave should be dug with a depth equal to half of the size of the dead. It should not be deeper than the height of the dead and in length should be according to the size of the dead. A) *Baghli Grave.* i.e. have a recess or niche in the side (*Lahd*) is better than a box like grave. If the soil is soft and it is not advisable to dig a *Baghli Grave*, then it should not be done.

[Durr-ul-Mukhtâr, Madârij-un-Nubuwwah]

It is also permissible that if a *baghli grave* is not possible then the corpse be buried after placing it in a box. The box may be made of wood or iron or stone. It is better to spread soft earth in the box. *[Durr-ul-Mukhtâr]*

Closing the grave with baked bricks or wooden planks is makruh. However, where the soil be soft and there may be danger of its sinking, then, baked bricks and wooden planks may be used. It is also lawful to keep it in a box and then bury it. *[Bahishti Gauhar]*

The Prophet did not allow graves to be raised above the ground level or to be built with baked bricks or stones etc. or any structure or cupola to be built over it. All this is *makruh* and innovation. It has been reported in a tradition that the graves of the Prophet and his two companions are neither high nor low (level with the ground), and are spread over with soft red pebbles. *[Madârij-un-Nubuwwah, Mishkât]*

Hazrat A'amir bin Sa'd bin Abi Waqqas (رضي الله عنه) has related that his father (Sa'd bin Abi Waqqas) said during his illness of which he died, "Make a niche (*lahd*) for me in the side of the grave, and

set up bricks over me as was done with Allah's Messenger."
[Muslim, Mishkât]

Burial

Burying a dead is *Fardh-e-Kifaya*. The depth of the grave should be at least equal to half the height of the dead person, but not deeper than the full height. Before lowering the body, it should be placed on its edge and the face should be lowered towards the *Qiblah*. While lowering into the grave, those assisting should say:

[In the name of Allah and following the religion of Allah's Messenger (ﷺ)].

Then the body should be laid in the grave and turned on its right side facing the *Qibla*. The knots tying the shroud should be undone. The grave should then be closed with planks etc. Then the earth should be spread from the right side of the head. Everyone should throw three handfuls of earth over the grave. While throwing the first handful, one should say :

بِسْمِ اللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

From it (the earth) have We (Allah) created you. With the second handful: مِنْهَا خَلَقْنٰكُمْ

(and unto it will We (Allah) return you); and

With the third handful;

وَفِيْهَا نُعِيْدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰى

(and out of it will We (Allah) bring you forth the second time). It should then be raised on it, Ayat 1 to 3 of *Surah al-Baqara* (2) should then be recited at the head of the grave and *Ayat* 285—286 of the same *Surah* be recited at its foot. It is not permissible to raise the hands for du'a facing the grave.
[Bahishti Gauhar]

While burying a woman, it is *Mustahab* (desirable) to put a screen about it. *[Bahishti Gohar]*

Sprinkling water on the grave is *Mustahab* (desirable.) *[Durr-ul-Mukhtâr, Shami]*

Staying for a short while on the grave after burial, praying for the departed soul's forgiveness, reciting the Holy Quran (for conveying its reward) is *Mustahab*, Raising the grave about the level of a span is *Makruh*. *[Durr-ul-Mukhtâr, Shami]*

Placing some object on the grave as a sign is permissible, if it is necessary otherwise not. *[Durr-ul-Mukhtâr, Shami]*

It was the noble sunnah of the Holy Prophet that he asked people to have a *Lahd* (niche/recess in the side of the grave) and to dig the grave deep enough with the places for head and feet being wide enough. *[Zâd-ul-Ma'âd]*

It appears in a tradition that when 'Usman bin Mazun (رضي الله عنه) was buried the Prophet (ﷺ) took up a heavy stone and placed it on his grave. *[Madârij-un-Nubuwwah]*

After the burial, the Prophet (ﷺ) used to pray himself for the departed souls forgiveness and asked others also to pray for their brother's forgiveness and steadfastness so that Allah, the Almighty may keep him steadfast during the interrogation of *Munkir* and *Nakir*. *[Abu Dawud]*

It appears in a tradition that the Holy Prophet (Saw) sprinkled water on his son, Ibrahim's grave and that he put small pebbles on it. *[Zâd-ul-Ma'âd]*

According to a tradition, sitting and treading on the graves is forbidden.

Actions contrary to Sunnah

It is contrary to sunnah of the Holy Prophet (ﷺ) that the grave are raised (very) high, or are made pucca with stones or baked/unbaked bricks or are plastered or cupolas are erected on them. *[Zâd-ul-Ma'âd]*

Lighting lamps on the graves is forbidden and saying prayers in front of the graves is *Makruh*. *[Madârij-un-Nubuwwah]*

Ghaibana Salât-ul-Janazah

(Without the bier being in front). The Holy Prophet (ﷺ) did not offer *Ghaibana Salât-ul-Janazah* but this is correct that he did so in the case of Negus (*Mishkât*) and also in the case of Mu'awiyah Laisi (رضی اللہ عنہ). (But their bier were revealed to him). And this was a special privilege of the Prophet himself.

Ghaibana Salât-ul-Janazah has been manifestly forbidden by Imam Abu Hanifa and Imam Malik (رحمہما اللہ). The 'Ulama of Hanafi school of thought are unanimous in holding *Ghaibana Salât-ul-Janazah* as impermissible.

It is not in order to say *Salât-ul-Janazah* twice for the same person except that the heir or guardian happens to arrive, for this is his inalienable right.

The presence of the bier in front of those saying the *Salât-ul-Janazah* is an essential condition for the validity of the prayer.

[Madârij-un-Nubuwwah]

Visiting the Graves

Visiting the graves (for admonition and understanding the inevitability of death) is *Mustahab* (commendable) for men. It is better that graveyards are visited once a week and for this purpose Friday is much better. For visiting the graves of pious men, travelling is also permissible, provided nothing done contrary to *Shari'ah*, as is being done these days in the anniversaries of the Auliya.

Visiting the graves off and on is *Mustahab*. Visiting graveyards on 15th of Sha'ban is established from the Prophet's Sunnah.

While visiting the graveyard one should say:

اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ اَنْتُمْ سَلَفٌ وَّنَحْنُ بِالْاَثَرِ

(Peace be upon you, O people of the graves. May Allah pardon you and pardon us. You are our forerunners and we are in your footsteps).

Then one should recite whatever he remembers, e.g. ***Surah Fatiha***, (1) ***Ayat-ul-Kursi*** (Throne verse 22:255), ***Surah Yaseen*** (36), ***Surah Mulk*** (67), ***Surah Takasur*** (102) and ***Surah Ikhlâs*** (112), seven or eleven times, as may be convenient, and beseech Allah to give the reward for this to the men in the grave. The purpose of the Prophet's noble custom of visiting the graves was to invoke the mercy of Allah and His pardon for the dead. A visit for the purpose and not involving in any innovation or objectionable practice is *Masnun* and *Mustahab*.

[Madârij-un-Nubuwwah]

Hazrat Abdullah Ibn Masud (ﷺ) has reported Allah's Messenger as saying, "I forbade you to visit graves, but you may not visit them, for they produce abstinence in this world and act as a reminder of the next." *[Ibn-e-Majah, Mishkât]*

Hazrat Ibn Abbas (ﷺ) has reported that when Allah's Messenger passed by some graves in Madinah he turned his face towards them and said:

اَلسَّلَامُ عَلَيْكُمْ يَآ اَهْلَ الْقُبُوْرِ يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ اَنْتُمْ لَنَا سَلَفُنَا وَنَحْنُ
بِالْاَثَرِ

"Peace be upon you, O inhabitants of the graves. May Allah pardon you and pardon us. You are our forerunners and we are in your footsteps."

Condolence

To visit a bereaved family for condolence during any of the three days after death is *Mustahab* (commendable). Consoling and comforting the family members is *sunnah*. One should pray in the following manner:

May Allah pardon the departed soul and forgive his sins, and bestow His mercy on him, and give to the relatives and dependants comely patience. *A'ameen.*

For the neighbours and relatives, to send meals for a day or two for the bereaved family is also a *sunnah*. *[Bahishti Gauhar]*

Isal-e-Sawab (Conveying the Reward)

Isal-e-Sawâb should be done on the lines of *Salaf-e-Swalehin* (pious ancestor). That is, without fixing a day or any other restriction, the needy should he helped out of lawful earnings unostentatiously and, as much as convenient, one should himself recite the Holy Qur'an and transfer the reward to the departed soul.

Before burial, time should not be wasted in useless talk in the graveyard, but one should recite the *Kalimah* and ask for the reward to be bestowed on the departed soul. *[Bahishti Zewar]*

Isal-e-Sawab for the Dead

After the death of somebody, praying for his pardon and forgiveness, and saying *Salât-ul-Janazah* are all Sunnahs. In addition to these, any other way of doing good to the departed soul is to give alms on his behalf or do something good on his behalf. This is termed *Isal-e-Sawâb* and in this respect following tradition is relevant.

Hazrat Ibn Abbas (رضي الله عنه) has related that the mother of Sa'd bin Ubadah (رضي الله عنه) died a time when he himself was not beside her, as he had gone to participate in a *Ghazwah* (religious war) with the Prophet (SAW). When he returned, he went to the Prophet and said, "O Messenger of Allah! My mother has died, during my absence. Will it benefit her if I do some *Sadaqah* on her behalf? Will she receive the reward for it? The Prophet replied. "Yes, she will get the reward." Then Sa'd said, "I make you witness that I give away my orchard (*Mikhraf*) as *Sadaqah* for my mother." *[Bukhari, Ma'ârif-ul-Hadîs]*

Holy Prophet's (Saw) letter of condolence to Hazrat Mu'az bin Jabal (رضي الله عنه) on the death of his son.

(In the name of Allah, the Compassionate, the Merciful. From Muhammad, the Prophet of Allah to Mu'az bin Jabal).

Peace be on you. Praise be to Allah other than Whom there is no god. May Allah bestow a great reward on you, and grant you the ability to endure (the loss), and destine thankfulness for us and you; for certainly our souls, our properties, our family members and offspring are (all) the wishful gifts from Allah, the Almighty and the Exalted and these have been given under our charge as if lent to us for deriving benefit upto a given time, being taken back by Allah, the Almighty on the appointed hour. Then, we have been ordained to thank when he bestows and to endure when he puts us to test (takes them back). Your son was one of these wishful gifts and a last endowment placed under your charge. Allah the Almighty benefited you in a more enviable and pleasant way and took it back in lieu of great reward, mercy and pardon and guidance, provided you endure (and be thankful). As such you carry on with endurance (and thankfulness). (See that) your weeping and bewailing may not spoil your reward of which you may be ashamed (later on). Beware, that weeping and bewailing does not bring anything back, nor does it remove sorrow and pain. Whatever is to take place, is bound to take place. Whatever had to happen, has happened. Peace be on you.' *[Tirmizi]*

عَنْ عَلِيٍّ كَرَّمَ اللهُ وَجْهَهُ فِي الصَّلٰوةِ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ . إِنَّ اللهَ
وَمَلٰٓئِكَتَهُ يُصَلُّوْنَ عَلَى النَّبِيِّ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ،
لَبَّيْكَ اللّٰهُمَّ رَبِّيْ وَسَعْدَيْكَ صَلَوَاتُ اللهِ الْبَرِّ الرَّحِيْمِ وَالْمَلٰٓئِكَةِ الْمُقَرَّبِيْنَ
وَالنَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ وَمَا سَبَّحَ لَكَ مِنْ شَيْءٍ يَا رَبَّ
الْعٰلَمِيْنَ عَلٰى مُحَمَّدِ بْنِ عَبْدِ اللهِ خَاتَمِ النَّبِيِّيْنَ وَسَيِّدِ الْمُرْسَلِيْنَ وَاِمَامِ
الْمُتَّقِيْنَ وَرَسُوْلِ رَبِّ الْعٰلَمِيْنَ الشَّاهِدِ الْبَشِيْرِ الدَّاعِيْ اِلَيْكَ بِاِذْنِكَ
السِّرَاجِ الْمُنِيْرِ وَعَلَيْهِ السَّلَامُ ،

It has been reported from Hazrat Ali (رضي الله عنه) that he used to recite *Salât* (*Darud*) i.e. invoke Allah's blessings on the Holy Prophet in the following manner: Firstly he used to recite Ayah 56 from *Surah al-Ahzâb* and then recited the darud as follows:

"Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation." *[Quran, 33:36]*

Here I am, O Allah! my sustainer! and I am Thy obedient slave. The blessings of Allah, the Doer of Good, the Merciful, and (the blessings) of the ranking Angles, and of the Prophet's and of the Truthful and of the Martyrs, and of the Righteous, and of all those things which glorify Thy holiness, O Sustainer of the Worlds! Be on our Sayyid, Muhammad, son of Abdullah, the Last of the Messenger, and the Chief of the Virtuous, and the Messenger of the Lord of the Worlds; (who is) a witness, a bringer of good tidings, a summoner unto Thee by Thy leave, and a lamp that is illuminating, and on him be peace (or salutations). *[Kitab-us-Shifa, Ma'ârif-ul-Hadîs]*

وَالْفَرِيقَيْنِ مِنْ عُرْبٍ وَّمِنْ عَجَمِ	مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالثَّقَلَيْنِ
وَانْسُبْ إِلَى قَدْرِهِ مَا شِئْتَ مِنْ عِظَمِ	فَانْسُبْ إِلَى ذَاتِهِ مَا شِئْتَ مِنْ شَرَفٍ
حَدٌّ فَيُعْرِبَ عَنْهُ نَاطِقٌ بِفَمِ	فَإِنَّ فَضْلَ رَسُولِ اللهِ لَيْسَ لَهُ
وَأَنَّهُ خَيْرُ خَلْقِ اللهِ كُلِّهِمِ	فَمَبْلَغُ الْعِلْمِ فِيهِ أَنَّهُ بَشَرٌ
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ	يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
إِنْ تَلْقَهُ الْأُسْدُ فِي آجَامِهَا تَجِمِ	وَمَنْ تَكُنْ بِرَسُولِ اللهِ نُصْرَتُهُ

(قصیدہ بردہ)

1. Muhammad (ﷺ) is the lord of the two worlds and of the two noble creations (man and ginn) and of the two nations, namely, Arab and non-Arabs.
2. You may then ascribe to his person any noble quality you wrote, (except divinity) and you may attribute to his dignity as much of greatness as you desire.
3. For verily, the excellence of the Messenger of Allah has no bounds, for, if it had, a speaker might be able to express it with his mortal mouth.

4. So, the extreme range of our knowledge regarding him is that he is a man and that he is the best of the creatures of Allah.

5. O Allah! Confer Thy blessings and peace, constantly and till eternity, on your loved one who is the best of Thy creatures.

6. Whose assistance is from the Messenger of Allah, if lions encounter him in their dens, they would have to grieve seriously. *[From The Poem of Scarf]*

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